THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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"For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be."—MATT. xxiv. 38, 39.

SUN, moon, and stars, are lighting on their way
The faithful, to heaven's jasper-walls of light:
But millions, as in Noah's awful day,
Are lighted by them to eternal night.
Oh! could they glance behind the veil of time,
And catch one vision of eternity;
Methinks each thought to heaven and GOD would climb,
And folly's empty joys from earth would flee.
Oh! could they feel what saints and angels know,
The value of the soul, the love of GOD;—
Each thought to faith's immortal fruit would grow,
And righteousness and peace be shed abroad.
Great GOD! may this my ceaseless pleasure be—
Unseen to love thee here, in heaven thy face to see!

"And as they did eat, JESUS took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it."—MARK xiv. 22, 23.

HAIL, sacred feast of Love! procured by price
Which worlds could never offer. Oh how sweet
This blest memorial of the Sacrifice
Once made for man, apostate man, unmeet.
With deep humility and praise, may I
Ofttimes attend my heavenly Master's board;
And in my need, my every want supply
From the rich manna of His faithful word.
Then lighter will appear the Cross of Life,
And less effectual Satan's watchful power.
The cup of tribulation, ever rife,
Shall taste of mercy in probation's hour:
And when I journey in Death's darksome glade,
The Everlasting Arms shall bear me through the shade.

Devotional Sonnets.

BIOGRAPHY.

The Truth exploring with an equal mind,
In polity and discipline they sought
Firmly between the two extremes to steer;
But theirs the wise man's ordinary lot,
To trace right courses for the stubborn blind,
And prophesy to ears that will not hear.

LIFE AND WRITINGS OF ARCHDEACON DAUBENY.

MR. DAUBENY was a native of Bristol, where his father was a merchant—a man of exemplary piety, of superior understanding, and zealously attached to the Church of England. At the age of thirteen he was placed at the College of Winchester, where he distinguished himself by his oratory and poetical talents. Four years afterward he obtained a scholarship at New College; having in the meanwhile been deprived of both his parents, who were cut off by death within a short period of each other. At twenty-one he became possessed of an independent fortune, which, added to elegant manners and an accomplished mind, made his society much courted, and frequently placed him in situations of temptation and danger. But the precarious state of his health, while it unfitted him for associating with the gayer companions of his College, compelled him to observe regular hours and a sober regimen. He ever afterward considered these restrictions as a providential circumstance in his favor, which, together with the strong religious principles early imbibed, conducted him in safety through those many snares which beset young men on their first entrance into the world.

Having been induced to seek for aid to his constitution in the milder climates of France and Switzerland, he went abroad in the year 1770. During the winter which he spent at Aix in Provence, he enjoyed the society of Dr. Ryder, the Archbishop of Tuam, of his grandson, the present Lord Harrowby, and of the Russian Princess Dashkow, whose attentions he gained by defending his native country against some strictures pronounced upon it by herself. At the end of the season the Princess proposed to Mr. Daubeny to accompany her on her return to Petersburgh, with her little daughter, and her friend Madam Kamenski, and to occupy the vacant seat in her carriage; which being gratefully accepted, they proceeded on their route to that capital, passing through Frankfort and Dresden to Berlin, where they sojourned some time. As the Princess was supposed to be in favor with the Empress Catharine, she was received with the most marked attention at the several courts which they visited; and Mr. Daubeny had thus the advantage of being presented to the best company on every occasion.

His introduction at the Court of St. Petersburgh was followed by marked attention on the part of the Empress, who frequently conversed with him in the most condescending manner. A circumstance indicative of her behavior to Mr. Daubeny may be told nearly in his own words, and which cannot fail to appear interesting when considered in its connexion with the distinguished personage to whom it refers. In the course of the winter he amused himself in making a chalk drawing for his friend the Princess, as a small token of gratitude for her attention to him. This drawing was shown to the Empress, who admired it sufficiently to claim it as her own, telling Dashkow that it should find a place in the imperial collection. As this was an honor to which the piece, in Mr. Daubeny's opinion, was by no means entitled, he took the liberty to remonstrate with the Empress the next time he attended her Court, telling her, that if he had thought any performance from his pencil could have obtained her attention, he would have endeavored to produce something more worthy of her acceptance, and on that ground entreated that the drawing might be permitted to return to its original owner. The Empress immediately replied, in a very good natured way, "Oh! Sir, I am too well pleased with what I have to part with it, when you send me a better the Princess shall have her own." Nothing more could be said. Continuing the conversation for some time on the subject of the arts, particularly on that of painting, the Empress told him that she had a gallery in which he would find some things worthy of notice, and that it should be open to him at all times—a permission of which Mr. Daubeny was too diffident to avail himself.

As he was a regular attendant at the chapel of the British ambassador, he appears to have had little opportunity for observing the peculiarities of the national worship. Religion, it is remarked, does not obtrude itself upon the public notice in Russia so much as in Popish countries, where an image of the Virgin is placed almost in every corner, processions are encountered in every street, and splendid churches are open all the hours of the day. In Petersburg, a traveller may reside for months without witnessing any religious ceremonies whatever. Mr. Daubeny attended once at the Empress's chapel, where he saw two long-bearded ecclesiastics engaged in their ministerial functions, which appeared to him more simple than those of the Roman Church. He was impressed with an idea that the Russian priesthood, as an order of men, are insignificant when compared with the hierarchy in Catholic states. He never met with any of the dignified rank, either at Court or in any private circle. On one occasion, indeed, when sitting with the Princess Dashkow and two other ladies, he heard a priest mumbling before a household image in the corner of an adjoining room, the door of which was open. This he was told afterward was only a "little ceremony annually performed in the season of Lent—a sort of domestic absolution for the year,"—what would in England be called a *stabit pro forma* business. His conclusion, grounded upon general observation, was, that although the Greek Church does not seem to be in a state of equal debasement with the Latin, inasmuch as neither the worship of images nor other corruptions of the Romish Church are found in it; still it is to be feared that, as respects the vital spirit of true religion, both may be considered as standing on the same level.

It would appear that Mr. Daubeny had meditated a publication on the state of the Russian empire, with which view he spent no small portion of his time in collecting and arranging materials. The revolution which had recently taken place in that country could not fail to excite his particular interest; and having the advantage of acquiring much circumstantial information from an individual who had been a distinguished actor in it, he availed himself of the opportunity which this accident threw in his way. But from prudential motives, and more especially the consideration that his book might occasion danger to more than one person connected with the Court, he relinquished his intention almost immediately upon his return to England.

In the year 1773, he was ordained Deacon by Dr. Law, Bishop of Oxford, and the week following was admitted into Priests' orders by the Bishop of London. Very soon afterward he succeeded to a Fellowship in Winchester College, where he had not resided above two years when the vicarage of North Bradley was offered to him. This living having never been occupied by a Fellow of the College, had fallen into a state of general dilapidation and disorder. Service was performed only once on Sunday, and was thinly attended; the parish abounding in Sectarians, and the people being wild and uncivilized. The income was reduced to about 50*l.* per annum. Nothing could be more discouraging than the aspect of the place and the inhabitants; nor could any minister not possessed of some private fortune have undertaken such a charge. With that spirit which always sustains a vigorous mind intent upon doing good, the newly inducted vicar entered upon this unpromising work; and although his success for some time was far from being equal to his exertions, the obstacles which he gradually overcame proved a full reward for his many labors and sacrifices, and at length paved the way for the accomplishment of his benevolent intentions.

His first cares were directed to his church and vicarial residence; the former of which was fast approaching to a state of ruin, and the latter had become a miserable hovel, scarcely habitable. The church was newly paved throughout, the chancel roofed and completely repaired, and the Gothic eastern window was rebuilt; the duty was increased from a half to a full service, and the Sacrament was administered once a month. The vicarage house underwent a similar renovation; several cottages and gardens being bought and pulled down in order to enlarge the premises. The accomplishment of these objects cost Mr. Daubeny, in the first instance, upward of 3000*l.*, while he could not possibly expect compensation for such an outlay, not having been able at any time to raise the vicarial tithes as high as 160*l.* per annum. But the end which he had at heart was obtained—that of rendering the vicarage of North Bradley worthy the acceptance and residence of the future Fellows of Winchester College, and thereby preventing the parish from ever again falling into the wretched state of disorder in which he unhappily found it.

The ignorance and barbarous manners of the people at this time were such, that they opposed their worthy pastor in all his plans and improvements, and would often pull down the walls which were building, and cut down and destroy the recently planted trees; while the farmers and monied men evinced such perverseness and ill-will as were sufficient to drive any gentleman out of his parish. But these were minor evils compared with those more disheartening obstacles which he had to encounter in a place over-run with dissenters of the worst kind, who were alike unmoved by the friendly advice, the extensive charities, and the personal exertions of their minister. In 1785, he published a friendly and affectionate Address to his Parishioners, with Prayers for Families annexed. Three years after, he printed his Lectures on the Church Catechism, which were originally delivered from the desk to the children attending his Sunday School. These lectures, with evening prayers, formed a third service in the church at six o'clock, an hour which he hoped might bring back some of his wandering sheep to the fold. His discourses on schism and the unity of the Church, delivered from time to time in the parochial pulpit, were afterward arranged for the press, and appeared under the title of "A Guide to the Church."—His meritorious exertions did not yet meet with complete success, having still to struggle against sectarianism animated with the most malignant spirit. Three meeting-houses were erected in different parts of his extensive parish, affording a strong instance of the melancholy fact, that the most zealous and unremitting exertions of the parish minister cannot prevent the baneful effects of dissension, where once it has taken root and spread through the mass of the lower orders.

The repeated insults and injuries which he received from those who had long been accustomed to hold the Church and its ministry in contempt, are, as his biographer remarks, unworthy of detail; although at the time they seriously affected his mind and health, and thereby excited the apprehensions of his friends, who repeatedly urged him to effect an exchange of livings. In a diary, February, 1785, he says, "Great importunities were made use of to prevail upon me to leave this parish: I trust that GOD will enable me to ride out the storm, in much patience, as chastened and not killed."—And elsewhere, "two of my parishioners came to me to express their hope that I did not intend to leave the parish, as they had heard some such report. GOD be thanked, there are some in the parish to whom I seem to be a savor unto life. May GOD increase their number and my patience. I trust a day will come when the eyes of this people will be opened. May I, unworthy as I am, be the instrument to bring that event about."

It appears, however, from certain letters which passed between Bishop Barrington and Mr. Daubeny, that an exchange of livings was actually contemplated at one time, and that a full consent was given by the former to a negociation which had for its object the relief of a zealous clergyman, whose bodily health seemed unequal to the arduous task in which he had engaged. But this intention was again abandoned, for reasons which are stated in the following letter, addressed to his Ordinary:—

"My friends have been for some time incessant in their solicitations for my quitting my present residence; and my physician tells me that a more elevated situation and greater composure of mind are absolutely necessary for the re-establishment of my health. I wish to follow their advice, but at the same time without sacrificing my duty. My plan, therefore, is, if possible, to settle my family within an easy distance of my living, that I may attend my duty on Sundays, and keep a resident curate in the vicarage house. My reasons for not throwing up the living are many. Without meaning to pay any compliment to myself, I think, considering the state of the parish, and the person who is likely to succeed in case of my resignation, it will not be so well attended as when I am removed to some little distance. In the next place there are some plans set on foot for the benefit of the parish which I fear would fall to the ground; and lastly, I do not feel my conscience discharged, either as a clergyman or father of a family, in leading an idle life when I ought to be active. A strong attachment to the profession first brought me here, and nothing short of an incapacity for the duties of my parish can incline me to turn my back upon it."

That his expectations of a better state of feeling among his parishioners were not altogether disappointed, may be inferred from the following extract of a letter addressed to him by Dr. Barrington, still Bishop of Sarum:—

"I most cordially rejoice with you in the change which has taken place in the dispositions and manners of your flock. Let me, however, urge you to leave them, as soon as may be, to the care of the best resident curate you can procure; you owe too much to yourself and family to hesitate on that point, after the opinion delivered by your physician."

What could not be effected on his own account was brought to pass by the illness of his family. Having lost one child, and seeing another fall into bad health, Mr. Daubeny, now a prebendary of Sarum, resolved to remove for a time into foreign parts. On his way to Provence he remarked, according to an entry in his journal, that, "notwithstanding all the absurdities and corruptions by which Popery is disgraced, there is a much greater appearance of religion among the lower orders in a Papal than amongst the same class in a Protestant country: a strong proof of the firm hold which the Romish priesthood takes of the minds of the people compared with the influence that the priests of the Church of England retain over their congregations." This, he adds, is indeed easy to be accounted for, if it were our object to pursue the subject; but we stop only to notice the fact *en passant*. The reflections which arose in his mind while passing through Switzerland are deserving of notice on another account.

"Such is Reformation when carried into effect by those who have more zeal than judgment; who, in their anxiety to steer wide of the superstitions of Popery, are content to plunge themselves into the depths of absurdity; and who, in seeking to be wise above their more primitive brethren, have become fools. The primitive Christians were *kneeling* Christians, but those to whom we are now alluding may be called *peripatetic* Christians; whilst their Church, instead of being distinguished by the title of the Church *militant*, might be characterized by the more appropriate one of the Church *ambulant*. The service of the Church at Berne bears a close resemblance to the Presbyterian form, commencing with a psalm; to which succeeded a long drawling prayer from the pulpit; a text was then taken from the Bible placed on the cushion; upon which we left the preacher—with a great ruff about his neck, similar to those worn in the days of Queen Elizabeth—haranguing his audience *ad libitum*." "At Geneva we had another opportunity of witnessing the *improvement* which Calvinistic reformation is supposed to have introduced into the primitive Church. The audience were sitting with their hats on. The service began with a chapter out of the New Testament, Calvinists not being particularly fond of the Bible *as a whole*, but principally attached to those parts of it which appear to favor their own pre-established system. The chapter was followed by the commandments and a psalm, concluding with a sermon. The prayers of the people and absolution of the priest constituted no part of the service, whilst the Sunday at Geneva presents a motley exhibition of rigid Calvinism mixed up with the levity of the Papal system."

To be continued.

MISSIONS.

ABSTRACT OF THE TRIENNIAL REPORT

Of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States. *Being the Report of a Committee of the General Convention*, read and accepted, Oct. 1832.

THE Committee on "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States," to whom the Triennial Report of the said Society was referred, beg leave to report to this House, that they have had the same under consideration, and after duly examining and weighing its interesting contents, they cannot refrain from expressing their high gratification at the abundant evidence it furnishes of the progressive resources and usefulness of the institution, and of its prospective increase and permanency. Identified, as missionary operations are, with the very *spirit* of the Gospel;—involved, as they are, in all the practical obligations of promoting the beneficent *sway* of the Gospel;—necessary as they are to the advancement and prosperity of the *Church* of the Gospel; and evincive as they are of a due and sincere appreciation of the *hope* of the Gospel; we cannot but regard the increasing interest taken in them, as an evidence of spiritual improvement among the members of our Church, as an augury of good things to come.

But with these expressions of gratification, your Committee are obliged to mingle some of regret, that the operations of the Society have not been adequate either to the wants or resources of the Church; and that so many opportunities of usefulness have been unimproved in consequence of the want of laborers in the harvest of the LORD. In regard to this last particular, your Committee indulge the hope, that in answer to the frequent prayers of the Church, the distressing want may be ere long supplied—and in that event, they would confidently calculate upon resources adequate to every exigency of the missionary enterprise.

But to induce a participation on the part of this House, in their sensibilities upon this subject, your Committee will exhibit briefly some leading *facts* drawn from the report referred to them, and follow the statement by a few *remarks* by way of illustration and improvement.

The *facts* relate

1. To the *resources* of the institution. During the three preceding years there has been a progressive increase in its annual income, as will appear from the following statement.

From May 12, 1829, to May 12, 1830, the receipts were - - - - - -	$7,305 30
From May 12, 1830, to May 12, 1831, -	12,764 63
From May 12, 1831, to May 12, 1832, -	16,443 20
From May 12, 1832, to Oct. 13, 1832, -	10,239 17

2. To the present *responsibilities of the Society.*—These are

On account of Greek Missions, - -	$3,975
Green Bay Missions, -	5,000
Domestic Missionaries, -	1,275
Appropriation to other domestic objects, -	1,500
Making a total amount of - - - -	$11,750

3. To the *increase of members;* which has been very trifling, and which would be withheld from public view, were it not hoped that the statement of the truth, would stimulate a more adequate patronage.

Since the last meeting of the Society, there have been

Added to the list of Members only - -	10
Life Members - -	41
Patrons - - - -	38
Making altogether - - -	58 Members, 85 Life do. 108 Patrons.

4. To *Auxiliary Associations.*

Within the last three years there have been 30 *added.*

Whole number auxiliary to the Society, about 75.

About 30 other associations have contributed to its funds, but whether expressly *auxiliary*, is not known. The whole

Amount contributed by Auxiliary Associations during the last 17 months is - - - - - $10,266 73

5. *Plans of contribution to the funds.*

Early in 1831, a proposal was made to the Executive Committee, by a friend of the Society in Portland, to contribute $50 per annum for five years, provided 99 other persons would give the like sum—so that $25,000 might be raised for the general purposes of the Society. Your Committee regret to state that 23 names only are enrolled in behalf of this munificent plan.

In the autumn of 1831, the Executive Committee received a letter from a friend of the Society, enclosing $10, and inquiring whether 300 persons might not be found to imitate his example, and thus secure a fund of $3000 to be appropriated to the erection of edifices for the accommodation of the schools and families connected with the Greek Mission. There are now upon the list 130 subscribers.

6. To *Bequests.*

Since the last meeting of the Society $1700 have been bequeathed to the Society.

7. It is known to the members of this Convention that there have been *periodical publications of the proceedings* and results of the Society. These have been found highly promotive of its interests, and their acceptableness and beneficial effects have been attested by many judicious friends of the institution. Your Committee are strongly impressed with the necessity of missionary information, to the success of missionary operations, and would urgently recommend the continuance of these periodical statements, in the shape of a monthly publication, the expenses of which might be met by a moderate annual subscription.

8. To *Missionaries.*

Within the last 36 months, 27 persons have been in the employ of the Society.

9. *Missionary Stations.*

At Green Bay there were at the date of the last account 129 pupils. The number of boarders was 50 males and 54 females.

These pupils—being with few exceptions of Indian descent—are instructed in the elementary branches of an English education; to which is added, in the case of the girls, house keeping.

This Mission appears to have been an object of peculiar interest to the Executive Committee, whose plans in relation to it have been most faithfully and successfully executed by their able and zealous agent who superintends the Mission, the Rev. Mr. Cadle. Should he continue his connexion with the Mission, there can be no doubt that all the labors and expenditures bestowed upon it, will be amply repaid by its beneficial results.

Overtures have been made by the Education and Missionary Society of the Diocese of New-York to the Executive Committee, to assume the entire responsibility and management of this Mission. The Society has sanctioned the project—and have devolved the necessary arrangements upon the Executive Committee.

In Michigan, there are stations at Detroit, Monroe, Ann Arbor, Dexter and Ypsilanti.

Missionary aid has been extended to Tennessee and Kentucky, Mississippi, Missouri, Illinois and Alabama.

In Florida, there are three stations, viz.—Tallahassee, St. Augustine, and Pensacola. In the last two, commodious and neat churches have been erected by the instrumentality of the Society, which, we regret to state, are now destitute of ministerial services. The first named place, Tallahassee, presents an encouraging field of missionary labor, which, from the growing importance of the place, would, under the auspices of a faithful missionary, soon become a most promising station.

The copious publications of the reports and letters of our valuable missionaries to Greece, through the medium of the periodical paper, have diffused a knowledge of that interesting Mission, among the members of our Church.—The mission families have established themselves in Athens, where they have zealously prosecuted their important labors. These have been confined, for the most part, to the education of Greek children, who, while they are rescued from their intellectual degradation, are carefully instructed in, and imbued with, the principles of that knowledge *that maketh wise unto salvation.*

110 *boys* and 167 *girls*, making a *total* number of 277, were at the last dates, receiving the benefit of this *labor of love.*

This Mission has been well sustained by the contributions of its friends, and will no doubt be subservient to the promotion of the temporal and spiritual welfare of the objects of its beneficence.

In relation to *Africa*, it is with the deepest regret that your Committee perceive that the fond and sanguine hopes entertained at the last triennial meeting, of having *Missionaries* on her degraded shores, have been, by uncontrollable circumstances, altogether frustrated. Much is it to be wished that the time may not be distant, when the prayers and ardent desires of the friends of humanity, may be realized by supplying to the wretched inhabitants of that country, the consolations and hopes, the improvement and exaltation, which can spring only from the Gospel of CHRIST. To the helping forward of such a consummation, we should be incited by the strongest motives that can actuate us, either as *men* or as *Christians.*

Having thus reviewed the prominent *facts* presented by the report before us, we shall proceed to ground upon them a few *brief remarks.*

And the first remark we shall make is, that it is abundantly manifest, from a review of the triennial report, that nothing is wanting, under GOD, to an adequate supply of resources for all the missionary exigencies of the Church, but *a general and uniform plan of co-operation among her members.* It cannot be questioned that there exist among us *resources* entirely competent to all the claims of Gospel benevolence. All that is wanting is the *ready will* and the *good heart.* We are perfectly sensible that these come alone from the inspiration of the HOLY GHOST. But we are at the same time sure that His gracious influences are dispensed through *means;* and that among the most efficient instrumentalities of his agency, will always be found an engagement in those plans and arrangements which contemplate the supply of funds for the missionary enterprise. Should there be, throughout our Communion, a general organization of parochial associations auxiliary to this Society, there can be no doubt, in the opinion of your Committee, that it would not only secure a competency of resources, but would have a most auspicious bearing upon the *spiritual* interests of the members of the Church. And where the love of GOD exists in the heart, there will be no deficiency of the means necessary to the accomplishment of his gracious designs and counsels, and to the fulfilment of the purposes of his grace and mercy as involved in the gradual but sure diffusion of his Gospel over the habitable world.* Were Christians but duly impressed with a sense of their responsibility in this respect, how would that blessed period be accelerated, when the kingdoms of the earth shall *become the kingdoms of the* LORD *and of his* CHRIST.

As another mean of promoting the objects of the Society, we would signalize the regular and copious publication of authentic missionary information. That the publications of the Society have been highly beneficial in exciting and nourishing an interest in its concerns, we are fully convinced, and we cannot doubt that their countenance upon some economical and permanent plan, will be found intimately connected with its future prosperity and efficiency.

Your Committee would further remark, that the domestic operations of the Society, with the exception of the Mission at Green Bay, do not appear to have been on a scale commensurate with the distressing wants of the Church in this respect. But this, they feel assured, has not arisen from any want of interest in this behalf, on the part of the Executive Committee. On the contrary, they appear to have manifested an earnest desire to improve every opportunity of action in this department, to which they have faithfully devoted every dollar available to the purpose; and their operations in which have been necessarily limited by the want of missionaries and resources. Could an adequate supply of the former be obtained, there would be no deficiency of the latter.

To correct an erroneous impression upon the minds of some, your Committee think it proper to state, that not a cent of the funds destined for domestic missions has been appropriated to any *foreign* object. The Committee perceive abundant evidence of the expediency of that feature of the Society's constitution, which gives to every contributor the option of designating the object of his munificence. And they confidently invoke the fullest reliance of the members of the Church upon the fidelity of the Executive Committee in this respect.

In conclusion, your Committee would suggest the adoption by this House of the following resolutions:

Resolved, That it be recommended to the churches throughout our Communion, with the consent of their respective ecclesiastical authorities, to form associations, auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.

Resolved, That the periodical publication of the Society—as a mean of promoting an interest in its objects—deserves the encouragement and support of the friends of the Society—to which it is hereby cordially commended.

JAMES MONTGOMERY, *Chairman.*

New-York, Oct. 30, 1832.

[* This is vague and liable to misconstruction. The meaning of the writer is, we presume, that the love of GOD our Redeemer, will always constrain its possessor to give according to his ability, for the extension and perpetuation of the Gospel, to all plans of which his judgment shall approve.—*Ed. Churchman.*]

MISCELLANY.

NON-PAYING SUBSCRIBERS.

"An eastern editor says that his subscribers would make excellent wheel horses—they *hold back* so well."

That "eastern editor" has very little sense, or very little regard for his own credit with sensible people, or he would never tell such a story. It is quite a plain case, that he publishes just such a paper as pleases the unprincipled, the lazy, the loungers at taverns, and whomsoever it is a shame to please. If he wishes to have his paper paid for, let him publish such as men who have integrity and sobriety and energy enough to pay their debts will be pleased with, and such as others cannot read comfortably, year after year, without mending their manners and morals; we mean, without a decided improvement of their general character. Let him do this, and he will save some of them, and get rid of the rest.

There is no mistake in this matter, for we speak from experience. Owing to the undue solicitations of injudicious agents, who violated their orders, and some other causes, we once had quite a number of non-paying subscribers on our list; but they are all gone, or very nearly so; all become decent men or discontinued. Now, when the money does not come at the end of the year, we know well enough that our friends are only waiting to send payment for two years at once, by private conveyance, or something of that sort, and we expect its arrival with all needful equanimity. We have no occasion to tell bad stories about them, or crack jokes upon them, in print. At least, the exceptions are comparatively few, and in more senses than one, unworthy of serious notice. Why, even while writing, we know that we must have—very many dollars, within three months; but we are as calm as a clock about it, because we know it is or will be due from our present, paying subscribers, and therefore, *will come*, of course. We shall not be obliged to write duns for it.

Again we say, let this "eastern editor," and all other editors, consider this matter like men of sense; and if they find that their publications, as they now are, please the non-paying part of community and few *others*, let them reform their own columns, and thus work a reformation in their subscription lists. What! Confess that you have been *giving* them instruction every week for two, *three*, or four years, and they have not yet learned to pay their debts! Shame forbid it! —*Vermont Chronicle.*

RECORDS OF EPISCOPAL SUCCESSION.

Let it not be forgotten that if registers had been kept of all Christian ordinations, it is probable that mistakes would have found their way into the copies—there are slight ones in the genealogy of our Lord, and that of the Jewish priesthood was not uniformly perfect.* In recording the claims of a hundred thousand ministers, perhaps several hundred thousand, the errors incident to transcribing would, long ere this, have thrown the whole into irreparable confusion; and, with registers so imperfect, we should have to rest the spiritual authority of our clergy, not on those registers, but on such arguments as have now been stated. And hence, we may justly declare that we have even better evidence of the uninterrupted succession, than could be furnished in the ordinary course of things, by manuscript records from the apostles' days until now. While this ought to satisfy the infidel that the apostolic commission, despise the thing itself as he may, has at least been duly preserved, the Christian derives an additional argument,—nay, to him final assurance of the fact, from the promise of the Saviour, that He would "be with" his ambassadors "alway, even unto the end of the world." And we thus add another to the proofs that his Church is "a city not forsaken."

Bishop H. U. Onderdonk.

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* See Bishop Patrick on Ezra ii. 61, &c.

ANNALS OF BENEVOLENCE.

First Annual Report of the Executive Board of the Union Benevolent Association. Philadelphia: 1832.
Eighth Annual Report of the Provident Society for employing the Poor. Philadelphia: 1832.
Report of the Board of Inspectors of the Eastern Penitentiary of Pennsylvania, to the Legislature. Harrisburg: 1832.
First Annual Report of the House of Refuge, Philadelphia; with an Appendix. Philadelphia: 1832.

The kindness of an obliging friend has put us in possession of a package of valuable pamphlets within the last week, among which we find the above named. The varied manifestations of the spirit of ardent philanthropy constantly exhibited in the Christian world, are among the most remarkable characteristics of our day. The true extent of its salutary influence can only be estimated by a comparison of the present condition of society, in Protestant countries, with that exhibited at other times; or at the present time in Pagan lands, or in those enveloped in the darkness of a corrupt Christianity. The result of such a comparison will, we think, be found greatly, upon the whole, in favor of the age; and such statements as these reports furnish are important helps in the process. Disposition to good works can scarcely manifest itself, in our day, by the slightest symptom, without being pressed immediately into active service, in some plan of mercy. This state of things carries with it dangers which are not to be overlooked or slighted. It imposes upon the Christian teacher, and upon all who have influence upon the machinery of active charity, an obligation of no small weight; and one which has been recognised by wise and able observers of the times. The mass of active zeal must be tempered by abundant instruction, and a fervent and faithful presentation of principles to guide and sway the judgment; and to prevent the surrender of moral power into the hands of mere benevolent impulse. Without this the ultimate injury to the fabric of society, and particularly to the class which principally needs the offices of humanity, may overbalance the good at present conferred. We are not willing to hail every new enterprise as wise and good because well designed; nor on the other hand to seek imaginary objections to such as, though novel, promise present advantage and utility. In general the evil, if it exist, will soon enough manifest itself in the course of the experiment, and be observed. Our time and limits will allow only a short sketch of the following institutions.

Union Benevolent Association. What private individuals, actuated by Christian charity, have been used to do upon a limited scale, alone and single handed, in spheres entirely disproportioned to their ability;—this society is doing completely and effectively, we think, by the machinery of associated effort;—with the immense advantages enjoyed in the co-operation of Bible and Tract societies, Sunday Schools, and free public institutions for education. Not *one* Mrs. Graham—known indeed as an angel of mercy, but only by visits, "few and far between" —is now to be a living epistle of Christianity to the poor and debased of a whole city;—but hundreds, having united in the imitation of her example, will be instruments of even greater blessings; by the division and location of labor, securing personal *influence*, and attracting confidence and grateful esteem. The institution may furnish hints, if not a model, for plans in connexion with our City Mission.

The *design* of the 'Union Association' is thus stated in the report:—

> "The ultimate object of the Association, is, to elevate and better the condition of the poor by inculcating the principles of an efficient morality, and calling forth, or cherishing in their minds, a spirit of independence and self-estimation which will produce habits of thoughtfulness and reliance on their own resources.
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> "This transformation of character we propose to effect, by the simple agency of plain instruction, and cheering counsel, conveyed through the abodes of the destitute by the familiar visitation of those more elevated in life; who, rendering themselves acquainted with their habits of domestic economy, may at the same time that they point out the causes of existing depression, strive to teach the means whereby the greatest number of comforts may be obtained at the least possible cost.
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> "As auxiliaries in promoting so desirable an end, our design embraces the encouragement of new modes of industrious occupation, the collecting and communicating to the laborer a knowledge of situations where he may procure work, and the wages which his exertions will command; affording him, through the medium of tracts, facilities for obtaining information on practical subjects; instructing his wife in the most advantageous employment of her needle, the most frugal manner of providing for her family, and impressing upon her the value of thrift and economy in conducting all her household affairs. Urging upon those who may require it, the necessity of giving their children suitable education, and undertaking to place them in schools where they may obtain it; or, to find situations for those who can be spared from home; and inducing all to lay by, as a resource for the future, such portion of their weekly or monthly income as they may spare, instead of spending it in dissipation or personal gratification.
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> "The completion of a work so extensive and diversified, as is embraced in this general outline, cannot be expected, without the expense of much time and great labor; but, nevertheless, we are persuaded, that by perseverance and proper management, it may be so far attained, as to strip poverty of the character of improvidence and willing dependence with which it has been so long branded."

The Association's efforts were efficiently commenced in February last. *Four hundred and fifty ladies* then entered upon the duties of personal visitation in their respective districts; many of the visited "recoiled at the exposure of their necessities," but "the greater part assailed the visiters with the importunities of alleged want." The Society was, in the last severe winter, made the organ for distributing the public alms. The supply placed at their disposal, was applied, as appears from facts given in the report, "in such manner as most effectually to relieve the existing want, and at the same time to further the objects of the Society, by placing within the reach of the poor the means of obtaining in future their own support, accompanied by habits of industry, frugality, and temperance."

> "By the reports of the Board of Managers of the Ladies' Branch, it appears there have been 2669 families regularly visited: of whom 1068 have been relieved: 89 adults have been furnished with regular employment, and 28 placed at school: 84 children have been put into families, at trades, and sent to sea, and 698 placed at school: 8 persons have been induced to deposit in the Savings Fund Bank, 408 in the Fuel Saving Society, and several to place in the hands of visiters small sums to be applied in the payment of rent. In several instances, families or individuals have been relieved from the inconvenience of debts pressing upon them, and from which they saw no means of freeing themselves; and that without giving or advancing any money, but simply by prevailing upon them to make a small weekly deposit saved by economy from their usual earnings."

A school in one of the suburban districts has been opened through the instrumentality of one of the committees, at which seventy children, gathered in from idle ignorance and sin, attend daily. "In reverting to the *causes*," says the report, "of impoverishment, it is found that *intemperance*, either as a remote or immediate agent, is the most general, the most overwhelming in its effects, and the most difficult to eradicate." All experience confirms this. The love of idleness, and the hope of support from public charity, though extensively operative, are supplanted with comparative ease, when not rivetted upon the mind by intemperate habit. The Society has a reference office, and other appendages, fitted to give it wide utility.

At the head of the list of officers of the *Provident Society*, appears the venerated name of Bishop White. Its main design, as we gather from the report, is to furnish the poor with work, at those seasons when it is most difficult to be obtained,—when wages are lowest, and living is most expensive. A house, of which the Society has control, is opened during the year—in summer as an asylum for lost children, a 'Matron' being its constant tenant; and during the season at which relief is extended to the poor, as the depository of materials and finished fabrics; a clerk being then employed to superintend and keep account of the distributions, returns, and payments. Committees purchase and prepare the materials, and a board of directors manage the sale of manufactured articles. In the winter of 1830–31, the house was opened for the general purposes of the Society, on the 18th January, and work distributed until the 15th March; in 1831–32, on the 27th December. During the former season employment was furnished to 690 applicants. $1092 43, had been received from contributors, at the time of commencing the operations of the last winter.

> "The number of contributors is about 222, and from them and the uncertain dependence on sales of the articles made under the Society, the whole revenue of the Society is derived. The Society has now been in operation 8 years, and an inspection of its register will show, that a large portion of the applicants for work, have been regularly receiving it *year after year*."

The report of the *Penitentiary*, seems at first less inappropriately introduced under this general head. But its design is altogether one of benevolence, having in view the reformation and moral renovation of the convicts; and making provision for the application of the proper means to this end. Solitary confinement, at labor, with judicious moral treatment, constitute these means, in the Eastern Penitentiary of Pennsylvania. Of results the report speaks as follows:—

> "The opinion heretofore expressed, that the practical operation of this institution is beneficial to the moral, and not injurious to the physical powers of the prisoners, has been confirmed by another year's experience and observation."

The statements of the report harmonize with, and confirm the views given in our paper, in regard to religious instruction, as always indispensable to the formation of character.

> "The law which requires the appointment of a religious instructer of the prisoners, providing that his services shall be gratuitous, the Board has been unable to obtain a suitable person to fill that important office. Moral and religious instruction form one of the most important features of the system, and will require the faithful, unremitting, and undivided time of a chaplain or religious instructer, whose duty it is to pass from cell to cell, to visit every prisoner frequently during the week, to remain with him a considerable time, teaching him his duty to his Creator, his country, and himself, and with the exercises of the Sabbath, will require his residence in the penitentiary or in its immediate neighborhood."

Few objects of attention claim more deservedly the interest of the philanthropist than the asylums which have been opened for the reformation of juvenile delinquents. To have read the details brought to light by the reports of the American Prison Discipline Society, is enough to call forth the devout thanksgiving to the Author of all good, for the foundation of houses of refuge. Our prisons, once the schools of every lawless art, and every loathsome vice, have first been deprived by these resorts of their most apt and docile pupils, and then converted, by improvements in their constitution, and an entire revolution in their discipline, into schools of reform, upon Christian principles, for advanced and hardened offenders.

The House of Refuge of Philadelphia, is, we infer from the title of the report, now passing the fifth year since its being organized. Our interest in its success was much excited by a personal visit made three years since; and an acquaintance then contracted with some of its respected and zealous friends. The most complete success has crowned the hopes of its founders, and justified the confidence reposed in their plans by the numerous and liberal contributors by whom they were from the first countenanced; and the "confidence and good will of the State Legislature have been manifested toward it, in the renewed grant of $10,000 per annum for three years, in aid of its funds." The 'improvement of destitute youth in morals and education,' is the object of the Refuge. That they have succeeded well in this aim, the best proof is found in the facts, that those who have received lads from the House, on indentures, constantly, and with rare exceptions, report favorably of their deportment; and that earnest desires are continually expressed to take others into service. The means by which the institution proposes to effect the reformation of juvenile delinquents, are 1. security of their persons; 2. inspection; 3. classification; 4. constant employment; 5. education, combined with moral and religious instruction; 6. coarse but suitable food and clothing; 7. space for exercise conducive to health; 8. separation of the sexes; 9. accommodations for, and attendance on the sick.

A prominent part of the system consists in imparting the faculty of immediately earning a subsistence when dismissed from the House. As was to be expected, the experience acquired in the application of these means, has led to the development or definite confirmation of important facts, in reference to the human mind, and the possibility of restoring to consistent virtue, by any human discipline, those who have added confirmed vicious habit to gross ignorance of religious truth.

Melancholy, indeed, are the reflections excited by a paragraph of this class, from the present report:—

> "Each succeeding year," is its language, "confirms our conviction of the advantages to be derived from admission to the House of Refuge at an early age; and shows the difficulty of effecting reform among those who are farther advanced. The boys bound out under sixteen years old, have, in almost every instance, done well. The same may be said of the females who have not passed that period. A marked difference is found in the reports received as to those of both sexes who have left us when beyond sixteen. We cannot too often repeat that the institution is designed for the young. In proportion to the tenderness of years is the hope of reformation. If manhood approaches while habits of vice remain, the chance of amendment becomes generally less and less. If the public, and especially the officers of justice, would enable us to withdraw the unhappy children of iniquity, in *actual childhood*, from the haunts and the practices, and the temptations of crime, we could almost insure their restoration to the world with virtuous habits formed, and hearts strengthened to resist the allurements of vice. But if the love of wickedness has become a master passion in consequence of a long course of habitual indulgence, the *second nature* thus formed, defies in most instances the efforts of instruction and restraint, and leaves the victim of it to subside again, when opportunity recurs, into crime."

The subjects of its discipline, within the Refuge on the 1st May last, were, *boys* 112; *girls*, 29; *total*, 151. The whole number indentured since the opening of the institution amounts to 116 *boys* and 26 *girls*. "Although many on entering were ignorant of the alphabet, those that have been discharged, could read with correctness and ease, understood the simple rules of arithmetic, and many of them the more complicated rules. Seventy out of 101 could write legibly; and 25 had given considerable attention to geography." Within the walls is a chapel, at which the clergy of the city officiate statedly, in turn; and, as we learn from the Secretary, he has never found the least difficulty in keeping up this arrangement. "On Sundays and Christmas day, the children, after washing, dressing, &c., proceed to the school, or lecture-room, and are employed as in Sunday Schools, until the hour of breakfast; after which, they are occupied in the same manner, until the hour of religious services, and so throughout the day, with such relaxations as the Superintendent may direct." Beside the male officers in charge at the buildings, a Matron and Assistant Matron are employed, superintended by a 'Ladies' Committee,' who is expected among other things, "to endeavor to unfold to those under her charge, the advantages of a moral and religious life, and impress upon them a conviction of the evils and miseries that attend the wicked and profligate."

The regulations provide, that the 'inmates shall be employed, on an average, four hours in school, and eight hours at some mechanical or other labor, on every week day in the year.'

COMMUNICATIONS.

For the Churchman.

INDIVIDUAL RESPONSIBILITY.

Mr. Editor,—In your prefatory remarks upon my communication in your last number, you observe, that it exhibits "an apparent harshness, and approach, perhaps, to what may be thought a dictatorial tone." I will not argue against conviction, but candidly confess, that too much of that character is perceptible in it; and while I thank you for the charity and regard expressed in your further remark, "that you are sure this is not the result of design," I would add that you have but done me justice in the declaration. A little reflection and revision would have corrected the error, and presented the subject in a less objectionable shape—and I assure you it was with a painful feeling I discovered that to one unacquainted with its author it might appear indicative of an unchristian spirit. I would have it however to be distinctly understood, that the article in question was intended solely for those who, deterred by the fear of giving offence, or from indifference—*habitually* neglect the obvious and acknowledged duty of urging the claims of the institutions of the Church upon its members. There are circumstances which may prevent the introduction of these claims at their allotted seasons, and they may for a time appear forgotten, when perhaps they are warm in the affections of the minister, and he is but waiting with anxiety, the moment when they may be presented with the greatest hope of their successful issue. If any such should apply to themselves the 'harsh' language of the writer, I should be grieved indeed. I yield to none in respect and esteem for our faithful clergy, and it is my great privilege and happiness to find my dearest, and most valued friends among their number: it is my happiness too to be connected with a parish, where the institutions of the Church are cared for, and as far as our humble means allow, are sustained. But when from these I look abroad, and considering the path of duty to be clearly defined, I can point to one and another who have the means to aid the cause of the Church, and are turning aside from that path, only for the reasons before stated,—and when even the immediate institutions of their parish, are languishing from indifference to their interests,—there is danger of being drawn into a "harshness" of expression, where a Christian pity and sorrow would be more amiable and appropriate. Permit me now, Mr. Editor, to offer a few remarks upon

Systematic Contribution.

Of the *necessity* of systematic appeals, I think we are fully aware; but might not that necessity in a great degree be obviated? I find my brethren of the *laity*, very ready to unite in charging some part of their deficiency upon the clergy —but the proportion is much greater than they are entitled to—and those most ready thus to exonerate themselves, are generally found the most deficient when the appeal is brought home to them. We are too much accustomed to the habit of *waiting to be called upon*. How often do we know of the existence of an object, worthy our warmest interest and attention, and to which indeed we may be disposed cheerfully to contribute *when called upon*, but whose claims are suffered to pass us by, unaided by our efforts, because they were not directly presented to us. But "these things ought not to be so." If our blessed Redeemer came to *seek* as well as to save us, should not we be stimulated by love and gratitude to him, to *seek* occasion to advance his glorious cause, by caring for the interests of his body, the Church? Could we all be "of one heart and one mind" in this matter, what blessed results should we witness! Much might be accomplished were we to mark out for ourselves a

Plan of Systematic Contribution;

and I would suggest to the consideration of your readers the following. Let each ascertain as near as may be, the amount of his annual income, and *necessary* expenditures; for this every prudent man, certainly every Christian should be able to estimate. Let an appropriation then be made for religious and charitable purposes, proportioned to our means; taking care, however, that it be *liberal*. Let the next step be, to become acquainted with the nature and wants of the institutions of our Church, and the most efficient means of dispensing our other charities, and as the claims of the various objects are more or less urgent, devote to each a portion of the allotted fund.—The objection may be made to this plan, that it will produce a cold, *calculating* charity, that will feel itself restricted within a bound which it cannot pass, because its limits have been systematically defined. Let the *system* but become general, and I am persuaded that where one will reason thus, a hundred will find their sympathies and affections so awakened for the objects which are thus voluntarily called up in their minds from time to time, that they will be anxious to increase the means of their usefulness by relinquishing some of those *luxuries*, which they will now discover have long robbed them of the *true luxury* of doing good. From year to year they will find the appropriation increasing in amount; nor will they allow an unexpected appeal for a worthy object, to pass them unregarded, when an effort may enable them to gratify their feelings, and aid a good cause, though it may result in the relinquishment of some favorite object of pursuit. We shall not then *wait* for the appeal, but be found seeking the occasion to do good. We shall not feel the claims of religion and charity to be irksome and unwelcome, but we shall learn to esteem it a happy and a blessed privilege to respond to them.

The same principle may be applied to the apportionment of time. There are few, I may say none, who may not so economise here, as to redeem some portion of their time, to be devoted to such useful and holy purposes, as shall cause them to esteem the period thus employed as the happiest of their existence; and when in the providence of God, the riches of this world are withheld, the pious Christian may find he is dispensing a blessing in every moment of his time won from the cares and business of the world, to be given to the service and cause of his Redeemer. There is one blessed privilege, however, which is the common property of all—and "the poor of this world, rich in faith," may find in the exercise of *prayer* for the prosperity of his beloved Zion, that his hands too are aiding to build up her wall of strength, and to beautify her waste places, when they are lifted up in the might of his Redeemer. Thus may the systematic contribution of our prayers, our riches and our time, be offered upon the altar of our faith, and the blessing which we ask upon our feeble efforts, will be granted to our prayer in the prosperity of the cause we have borne upon our hearts.

S. K. T.

For the Churchman.

Having lately read, with extreme regret, an account of the decease of the Rev. J. L. Mills, D. D., Chaplain to the garrison at Quebec, my attention is recalled to some sentiments of this deceased clergyman, which gained him my respect, while his character was entirely unknown to me. Subsequent report has uniformly represented his character to be that which the following extracts from an annual report of the Quebec Diocesan Committee of the Society for Promoting Christian Knowledge, drawn up by him, and bearing his signature, would bespeak.

RELI[illegible]US EDUCATION.

> "It has, alwa[illegible] been a main object of the Committee to ingraft Sunday Schools upon the Protestant schools of royal foundation, in the Lower Province, and they have the satisfaction of knowing that their efforts have been generally successful. The Committee hope and pray, that the germ of religious knowledge, thus inserted into the youthful plant, may be so ripened into maturity by the genial influences of heaven, that it may bring forth fruit a hundred fold; that the seed thus sown, like the grain of mustard seed, which gradually shot out into a spreading tree, —may, in time, diffuse itself over every secluded spot and distant settlement, imparting life, and hope and strength to those who are deprived, by local circumstances of the ministry of the word, and the public ordinances of religion; and, in the beautiful and energetic language of inspiration, "making the wilderness and solitary place to be glad, and the desert to blossom as the rose."
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> *Education, unaccompanied by religion, can never be considered as a blessing.* It is in vain to increase the powers of the human mind, or to multiply its accomplishments, if that higher wisdom be left out of the account "which cometh from above, and maketh wise unto salvation." The effect will be to administer strength to the untamed passions of the human breast; to nurture the growth of that pride, so natural to man, which stifles, in its very birth, all that is "pure and lovely, and of good report;" and to generate, not those meek, and amiable and benevolent dispositions, which are inculcated and enjoined in the Gospel, and which take up their abode in the sanctified and regenerate heart, but a wild impatience of all moral restraint—a spirit of mutinous and turbulent violence—an obstinate and hardened hostility to God and truth and holiness and heaven. * * * * * * * *
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> To assist in diffusing a knowledge of the Gospel of Christ, is a duty incumbent upon all, and in which all, in their respective spheres, may, in some measure, participate; but it is a duty, on which many, who call themselves Christians, unfortunately never bestow even a solitary thought. The *modes* of performing this duty are various, and the *means* are supplied, to a considerable extent, by this Diocesan Committee. The *Bible*, the *Book of Common Prayer*,—the little *Tract* —the humble expositor of doctrine, or the pious monitor of duty, which imparts counsel and reproof to the young, and holiest comfort to the old; which, in sickness, smoothes the passage to the tomb, and in health, bids us not to be high-minded, but fear; which portrays, in varied colors, the miseries of vice and the happiness of virtue, pointing to hell as the sure portion of the one, and to heaven as the blessed reward of the other;—*these*, and *each* of these, may, by a judicious application to individual cases, be made instrumental to the salvation of immortal souls: —or, turning from the repository to the school house, the children, who are so happy as to receive instruction there, may be encouraged—and the encouragement is but too much needed—to be more regular in their attendance; and those who do not—the hundreds of youthful vagrants, who infest the streets of this populous city, trained, almost from their very cradle, to habits of idleness and infamy, may be invited and exhorted to attend. These, these are duties, which are not confined to the rich, but are within the reach of all; and the Committee earnestly and affectionately recommend them to general practice.
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> It now only remains for them to supplicate the blessing of Heaven upon their labors; to pray that the bread, which they cast upon the waters, may be found by them, after many days; that the word of life, which they dispense, may not return unto them void, but may prosper in the thing, whereto it shall have been sent; that Christian knowledge, in short, wherever diffused, may issue in Christian practice, and bring forth an abundant harvest of these 'fruits of righteousness' and peace 'which are by Jesus Christ unto the glory and praise of God.'
>
> J. L. Mills, D. D., *Secr'y.*"

Surely, surely, Mr. Editor, it must have been a source of consolation to this departed man of God at the close of his earthly labors to reflect on the numerous copies of the word of God—the numerous manuals of devotion and monitors of duty—and messengers of mercy, which, through this Committee, he had been instrumental in distributing. It must have gratified him, when his own confinement prevented his longer administering personally to the edification and the comfort of the many who were prostrated around him by the prevailing pestilence, to think that he had, through the aid of this Society, furnished works which would then be invaluable at the bedside of the afflicted, and might help to comfort them in trouble, who were dear to him as his own soul, with the comfort wherewith he himself was comforted of God. —— ——.

For the Churchman.

BISHOP ONDERDONK SCHOLARSHIP.

Mr. Editor,—My attention was particularly arrested while looking over the columns of the Churchman, last week, by your editorial remarks on the subject of *scholarships*. So completely do my general views harmonize with yours on this important subject, that I could not but pause a moment and reflect whether I could not do *something* for that object.

In casting my eye over the Catalogue, the appearance of his name, who has from the commencement of our Seminary gratuitously rendered his valuable services to the institution, has suggested to my mind the founding a scholarship *to bear the name of our diocesan.*

Another favorite idea has presented itself to my mind in connexion with the founding of scholarships, relating to *the investment of funds contributed*, which, followed out, would render them 'twice blessed,' in securing to the Church, ministers, and aiding the Press, that most powerful support to the general cause.

Think of the bearing, Mr. Editor, which the funds of half a dozen scholarships, deposited at the Press, to be invested in works of the Church would have; while they would afford the sure and ample stipend for the beneficiary, they at the same time would supply the spiritual food for thousands, and identify, as objects of the giver's *charity* and *interest*, the Seminary, the teacher, and the Press, as mutual auxiliaries in the service of the Church.

Believing that there are many Episcopalians who would contribute to such a cause, I enclose you a small sum* for the purpose of commencing a scholarship, upon the following conditions;—that it be called the Onderdonk Scholarship;—that its funds be deposited at the Press—should that Institution be willing to accept such deposits at six per cent interest, to be annually added to the principal, until the amount thus increased reach $2500; when the interest, at the rate of six per cent. on the same, shall be subject to the order of the Treasurer of the General Theological Seminary, for the benefit of the Bishop Onderdonk Scholarship.

A Friend to Scholarships.

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* $10.—See acknowledgments.

For the Churchman.

POLITICAL ECONOMY.

Mr. Editor,—I was much, very much interested, in perusal of the article on political economy in your last. As I finished it I could not help uttering half aloud the questions which had repeatedly suggested themselves to me while reading it:—"After all, what has the humble, docile student of the Bible to learn, so far as regards the practical discharge of his social obligations, from the wise of this world?" "What system for meliorating the condition of man can be devised, comparable for simplicity and wise adaptation to his wants, with the provision of his Maker and Redeemer;—a Church, and a Bible, and Sacraments; and a ministry to offer and dispense their blessed influences among their brethren?" Subordinate and auxiliary expedients, suited to the accomplishment of secondary objects, and modified to meet varying circumstances of time and place and society, human wisdom and experience must be called upon to suggest, and human skill and energy to execute;—but permanent and adequate good to man, such as the Deity has made him, these cannot confer, without the appliance of those special means, and that specific agency, which the same omniscient and compassionate Being has himself ordained.

Yours, IGNOTUS.

THE CHURCHMAN.

SATURDAY, NOVEMBER 17, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms,* will be realized, in large accessions to our subscription list

Correction.—In the remarks prefixed to the poetry on the last page, for *commenced,* read *consumed by fire.* An extensive conflagration at Harbor Grace, in August last, destroyed ninety dwellings, beside the church connected with the English Establishment.

Biography.—The notice of the life and writings of Archdeacon Daubeny, of which a portion is given to-day, will be completed in two future numbers, and succeeded by a very instructive and engaging sketch of the late Rev. J. Kettlewell, M. A., from the British Magazine.

Missions.—The condensed statement in relation to the Domestic and Foreign Missionary Society, upon the first page of this paper, will give the reader an accurate and satisfactory idea of its condition and prospects. Among the facts which it discloses, that of the very meagre list of *members* is surprising to us, as it certainly is humiliating. Of the late proceedings of the Board of Directors the 'Recorder' speaks as follows—

"The proposition from the Missionary and Education Society of New-York, in relation to the Mission at Green Bay, (published in our last,) was referred to the Executive Committee for decision. It will be interesting to our readers to learn, that the Directors resolved upon the continuation of the Missionary Paper. The plan of publication will, however, be different from that hitherto pursued. It will be issued hereafter *to subscribers,* though we presume the gratuitous distribution will not be wholly discontinued.

"The collections recently made for the Society in New-York, are encouraging. They will not only materially assist the Society in its operations, but serve as an example and stimulus to its friends throughout the Church."

The publication and gratuitous distribution of *intelligence,* by means of the "Missionary Paper," is undoubtedly one of the Society's most important means of exciting a proper interest in its behalf.

Bishop Onderdonk Scholarship.—The plan suggested by a 'Friend to Scholarships' is one which promises *very great utility,* and we see no objection, at present, to its being at once adopted. The Trustees of the Press, to whom the proposition will be submitted at their next meeting, will, we think, most readily accept the proposed deposits, as permanent loans. A more desirable and pleasing method of giving to it available capital could scarcely be desired.

Audi alteram Partem.—The editor of the New-York Evangelist has copied from the Gambier Observer, the injurious statements and reflections of a correspondent with reference to the Diocese of New-Jersey. Common justice should constrain him, to insert one or other of the counter statements given in our last two numbers.

Dr. Wyatt's Address, at the opening of the late Convention, possesses an interest which gives it place in our columns, though, through the delicacy of its author, at a late hour. The allusion to Bishop White's remarks, upon attendance at seasons of public devotions, were strikingly enforced by his example during the session, postponing the most urgent and important official business, at the call of an opportunity for public worship. During meetings of Ecclesiastical councils, the religious services have been thinly attended often, on account of the devotion of all time not occupied in Conventional business, to engagements in the city, to be discharged only within those hours;—of which the distant clergy have in general many, requiring attention during a short stay in town.

Brethren,—In offering to the Convention yesterday, an acknowledgment of the honor done me in the renewed appointment to this chair; it was observed that, with the permission of the House, I should claim the privilege of adding a few remarks upon the opening of the business this morning.

One object in view, is to express an unfeigned apprehension, that in the course of the transactions of the House, which are liable to become perplexing and exciting, I may very much need both your aid and your indulgence. My own comparative inexperience, and the perfect acquaintance with parliamentary rules and proceedings of many gentlemen present, especially among the Laity, will lead me to seek the former frankly and promptly; upon the latter you have already taught me confidently to rely.

As a practical evidence of this, I shall make no apology for recalling it to the mind of all, not in the way of admonition—that while engaged in the most noble and beneficial of all undertakings—to further the interests of the Church of Christ, we must be careful that the measures, and the spirit, have a correspondence with the end; I mean not only the measures finally adopted by the body, but the means by which they are attained. The proceedings of Ecclesiastical bodies usually draw, in a considerable degree, the public attention. And whatever may be the purity of feeling and uprightness of purpose in those engaged, much more is understood, or imagined, or imputed, than is avowed upon the pages of a Journal. And it would be a grievous thing, that the first result of the assembling of such a body, should be a diminished confidence in the efficiency of our religion to elevate the character, and control and hallow the passions. We, I trust, have one common object—the good of the Church—which we are pursuing under the authority and observation of the great Head of the Church; and He can never have made it necessary to attain such an end at the expense of Christian simplicity, forbearance, meekness, or benevolence. The benign Spirit, whose influence we invoke every day, could never be expected to dwell and lend his aid, where such a sacrifice was made for the sake of accomplishing what a manly and consistent policy had failed to secure.

Let us bring to the service of the Redeemer, understandings disabused of prejudices and passions; and hearts united to each other by the power of our zeal and devotion to his Gospel. None will, I am sure, forget, that every occupation has its *peculiar* trials of principle; and that although while engaged here as agents of Christ's kingdom, we are exempt from the temptations to those vanities and excesses which dishonor the world, vigilance and devotion are still indispensable, if we would shun excitements not less inconsistent with the spirit of genuine Christianity. But if our love be without dissimulation, we shall find it easy to combine—(as men of the world combine when effecting objects which demand great physical power, heartily co-operating without reflecting upon each other's private views and feelings,)—to extend the influence of the Gospel, and advance the Redeemer's honor.

We are about to enter upon vitally important deliberations. The advantage at such a moment of giving a pause to the mind, and of solemnly adopting our principles of action, was too obvious to be lost, through the unworthiness of him, whom you have honored as your Chairman, to offer what might be mistaken for admonition to such a body as the present.

Sanctioned by the expression of the sentiments of that venerable head of our community whom we all love and revere, I may add with propriety, how desirable it is that the *public acts of devotion of this body* should be punctually attended. He has observed this morning that when—in the discharge of parochial duty—rebuking negligence in a similar matter, he has found no reply or attempt at vindication so unpleasant and perplexing to him, as that which was derived from the frequent practice of the members of Ecclesiastical bodies.

May the Spirit which guided and hallowed the deliberations of the first preachers of the Gospel, manifest his presence with us, in the fitness of our measures and motives to the sacred ends designed.

The N. Y. Observer's English Correspondent appears in a late number of that paper as a retailer of eight-year-old anecdotes, and presents, with some of his best fringe, a stale joke attributed to the Rev. Rowland Hill, at the expense of the "Lords Bishops" of the wicked and abominable Church of England. The Editor of the 'Watchman' observes that the 'correspondence' is placed immediately after a notice of the late Consecration of Bishops in our city,—thinks this may be the 'result of design,'—and animadverts with severity upon the admission of such matter to the Observer's columns. *Design* implies reflective consideration. We are unwilling to believe that the New-York Editor *did* 'consider well,' with reference to the article in question. But of this same Church of England, which now forms so broad a target for the idle or the mischievous to amuse and gratify themselves withal:—let us judge her by her fruits.

THE IDLE CHURCH.

1. The idle Church has done nothing whatever in spreading the Bible and sound religious books through the country.

No! nothing whatever! It has made no exertions at all for this object, as the following statement of the condition of the Society for Promoting Christian Knowledge (established for this purpose) in the years 1800 and 1832, respectively, clearly shows:

	1800.	1832.
Number of Subscribers	2000, and upwards.	15,000, nearly.
Subscriptions	10,199*l.* 11*s.* 7*d.* .	. 66,269*l.* 11*s.*
Books distributed . .	131,295	. . 1,715,323
District Committees .	0	. . 330.

So that, idle Church that it is, it collects only seven times as many subscribers, and nearly seven times as much money, it distributes only thirteen times as many Bibles, Prayer Books, &c., as it did thirty years ago; and it has established only 330 petty societies in the country, to aid its endeavors! What shameful idleness!

II. The idle Church has done nothing to meet the wants of an increasing population, as to *church room,* and has given herself not the least trouble to procure fresh churches and chapels, so that it is quite clear that, provided her idle clergy are paid, she does not care whether the people are taught.

No! the idle Church has done nothing whatever for the last thirty years in this respect; she has only applied to Parliament for help, and obtained grants by which one hundred and eighty-eight new churches or chapels have been built, containing seats for above *two hundred and fifty thousand* persons, of which above one hundred and forty thousand are *free* sittings for the poor. The miserable commissioners have only twenty-seven more churches actually building or contracted for, and eleven places fixed on as proper places for new churches, as soon as plans are sent in. There is, to be sure, beside this, a Church Building Society, which raises voluntary subscriptions for the same purpose; but what has that done? Why! only about the same that the grant has done, that is to say, it has (by raising about a *hundred and seventy thousand pounds*) provided sittings for little more than *two hundred and fifty thousand persons,* of which, near two hundred thousand are for the poor. So that, altogether, the idle Church has not provided more than half a million of fresh sittings for her members within the last thirty years!

III. The idle Church never troubles herself about the education of the poor. That is a matter quite below the consideration of the rich, luxurious clergy.

No! it does nothing whatever. The miserable National Society is not worth mentioning. It has not itself expended, in promoting the building of school-rooms, much above 100,000*l.*, and these school-rooms altogether have not cost much above 400,000*l.* It has educated only about 1900 adults for schoolmasters and schoolmistresses, and has (disgraceful to record!) only 3054 schools in connexion with it; in which, it is melancholy to relate, that only 400,000 children are instructed. Indeed, altogether, it is quite clear that not above 800,000 children are educated *at all* through the medium of the Established Church! And, after all, what sort of an education is it which the poor children get? They are all actually brought up in the religious notions of the Church, and not left to choose a religion for themselves!! What adds to the shame is, that this Society was established in 1811, so that it has been *twenty years* in getting schools established in 3000 places!

IV. But then there is another most scandalous instance of the idleness of the Church,—and that is, its entire negligence as to the propagation of the Gospel in foreign parts. Look how things were in 1800, and how they are in 1832!

In 1800, we find it clearly proved, by the reports of the Society, that there were actually 197 subscribers, and the large sum of 457*l.* 16*s.* paid in by means of annual subscriptions and entrances, and that altogether, from legacies and interest of sums in the funds, the income of the Society amounted to 4983*l.* 2*s.* 8*d.*, by which they were able to maintain the large number of 43 missionaries and 32 catechists and schoolmasters. To be sure, the Society had not then any district committees, to make it known through the country. And now it has *only* 151 district committees! What is that? Its number of subscribers after all amounts now only to 7427. And its whole amount of subscriptions, donations, and collections, *actually received,* for the last year, was only 7541*l.* 19*s.* 1*d.* It has now only 143 missionaries and 114 schoolmasters in its employment, in its old, and 10 missionaries in its new, scene of action; and it has only applied for two King's letters to collect subscriptions for its purposes through the country. The first of these two was for what? only to begin the propagation of the Gospel in India by establishing a college for the instruction of missionaries, and other unimportant purposes like that. So that this wretched Society does not undertake any countries at present but the Canadas, Nova Scotia, New Brunswick, Newfoundland, P. Edward Island, Cape of Good Hope and India. It does not raise above 17 times as much as it did, it has only 37 times as many subscribers, and it employs not quite four times as many missionaries!

V. But beside this, what can be clearer than the carelessness of the Church, if we see how negligent her heads are as to every thing like improvement? As to the abomination of tithes, has any thing been done by them, but the introducing a bill for a general system of composition, against which the laity raised a clamor immediately, (for reasons best known to themselves) and got rid of it? Has any thing been done by them as to getting rid of pluralities, but preparing a bill to do away with *every plurality* in cathedral preferment, and *a great many* in benefices? And as to augmenting small livings, what have they done but carry a bill, enabling themselves to alienate the property of their sees, and deans and chapters to do the same with chapter property, for this purpose? What is the use of all this? What does it signify to tell us that they are doing a great deal under this bill, that every newspaper mentions some instances, that the Dean and Chapter of Westminster have already arranged to make up all their livings under 200*l.* to that sum, that many colleges have already a fund to augment their poor livings, and that another Chapter puts by 2000*l.* per annum, for the same object? Is the thing done, or will it be done even by Christmas?—*Brit. Magazine.*

Bishop M'Ilvaine left this city on Tuesday last, for Ohio. Bishop Hopkins, we understand, remains at Boston for some time, to complete a course of Lectures in St. Paul's Church.

LITERARY.

The Pulpit.—No. X. of this work is issued, and contains a 'Sermon delivered in the Chapel of the General Theological Seminary, in November, 1828, on occasion of the matriculation of a new class, by the Rev. Samuel H. Turner, D. D., Professor of Biblical Learning and the Interpretation of Scripture.' In this discourse, abounding in wise admonition and affectionate practical counsel, "the truth that '*much is given,*' is considered as particularly applicable to students of divinity of the present time, in our own country," and "the inference that '*much shall be required,*' is illustrated and enforced." No one devoting himself to sacred studies, should willingly forego its perusal.

No. XI. contains a sermon by the Rev. Gregory T. Bedell, D. D., Rector of St. Andrew's Church, Philadelphia, from the text, "We preach Christ crucified," 1 *Cor.* i. 28; as preached at the ordination of several members of the Theological Seminary at Alexandria; with remarks addressed to the ordained, and applicatory of the text to their peculiar circumstances. The discourse enforces the supreme importance of the *fact* and the *doctrine* implied in the text.

The Mighty Hand of God;—a Sermon preached Sept. 5, 1832, at Trinity Church, Athens, Greene Co., N. Y., on a day appointed by the Rector for humiliation and prayer to Almighty God, *that he would be pleased to avert the prevailing Epidemic.* By the Rev. John Grigg, A. M., Rector of that Church. Hudson, Crawford Livingston. 1832. 8vo. pp. 24.

The reception of tokens of affectionate appreciation of ministerial labors, from his parishioners, are among the most grateful events in the pastor's life, and contribute largely to cement the interesting bond which this spiritual relation imposes. The sermon with the above title, published at the request of the Vestry of Trinity Church, Athens, and very recently printed, is a warm exhortation to the duty enjoined in its text, (2 Peter vi. 5,) of receiving with filial submission the divine chastisements. We hope its author's anticipations of a rich ingathering of humbled, penitent, devoted followers to the banners of his Master, have been realized in the community where he resides. Melancholy as is the fact, however, general observation shows the dark reverse of a picture so pleasing to the Christian mind. Men may be and are made *better* by severe providential visitations;—rarely, it is believed, are they brought by such alone to turn effectually from the error of their ways. If they "hear not Moses and the prophets,"—and Christ and his ministers, "they will not be persuaded though one rose from the dead!"

Reply to a tract entitled "High Church Principles opposed to the Genius of our Republican Institutions." By James M. Garnett. 1832.

A copy of this tract, in a new edition, has just reached us, accompanied by the following explanatory advertisement.

The Rev. Dr. Rice having been dead for some considerable time, the republication, at this period, of any letter of a controversial character, addressed to him during his life, may be deemed highly culpable, without some explanation of the cause. *This cause* is neither more nor less, than the totally unexpected, unprovoked reprinting and republishing, by some of his—*friends,* (as it is presumed they call themselves,) of *his own letter,* to which the following was a reply. That the answer also should again appear before the public, must therefore be ascribed *solely* and *entirely* to the circumstance just stated. Although Dr. Rice is dead, if any of his brethren *will persist* in assailing the Episcopalians with the same weapons formerly wielded by the Doctor himself, they may certainly calculate that the assailed party will defend themselves by the same means. Consequently, should they ever get into the proper temper—really to desire, either a truce, or a permanent peace, *they* must first forbear, as *they* were first in commencing hostilities by their minister Dr. Rice, whose acts in this behalf have been made their own, by their late extraordinary republication of his second letter to the author of the one here presented for public examination.

May 8th, 1832.

The New Universal Gazetteer, or Geographical Dictionary: derived from the latest and best authorities. By Edwin Williams, author of the 'New-York Annual Register,' New-York. James Conner. 1832. 12mo. pp. 432.

We are glad of an opportunity to name this work, on account of its own claims to favorable notice, but principally from a wish to speak of the art and the artist which have furnished its frontispiece. This, representing views in seven of the principal cities of the world, is from an engraving on wood by Mr. J. A. Adams, of this city; with another specimen of whose taste and skill in his profession, the publisher has embellished one of the remaining volumes of the series of which the Gazetteer forms part. The art of engraving on wood has been, within these few years, very sedulously cultivated, and is now practised both in England and in this country extensively and with great success. Large prints, challenging comparison with impressions from copper and steel, are now done from wood cuts. Those engaged in the art, who have attained any eminence, find constant employment. Several native artists, (most of them, we believe, like Mr. Adams, self-taught,) and at least *one* from England, are well patronized within our own city.

The cause of early education owes much to the facilities for the chaste and skilful embellishment of juvenile books, afforded by the improvements in wood engraving. The cuts which add so much, not to the acceptability alone, but to the positive usefulness and value of the juvenile books of the day, are almost all from wood. But the Gazetteer. Mr. Williams, its compiler, is favorably known to the public by his very full and accurate 'Register,' now deemed an indispensable article upon the table of every public man. The present work is not less creditable to Mr. W., and claims, from the nature of its subject, a wider circulation. It forms part of a series entitled 'The Treasury of Knowledge and Library of Reference,' published by Mr. Conner in a very compact and cheap form, and commending itself, both from its nature, and the accuracy of the compiler, to all. The statistical tables appended to the Gazetteer, give information upon the following topics:—Population, Representation, Religious Denominations, Leading Geographical Features of various countries, Principal Internal Improvements, Commerce, and Education. Valuable as these works are, to the practical man, as convenient books of reference, in this age of active enterprise, and bustling occupation, the student will not be content to substitute them for those original sources of information of which they form at best but the condensed and abridged indexes.

Since the above was in type, we have received a copy of the complete work of which the Gazetteer forms part: a volume truly a model of neat typography and 'getting up,' entitled

The Treasury of Knowledge and Library of Reference. Parts I. II. and III. 12mo, pp. 1088.

The insertion of a list of the contents of each portion, will enable the reader to estimate the value of the work, as a 'Library of Reference.'

Part I. A *Compendious English Grammar;* an extensive and valuable list of *Verbal Distinctions;* a list of *Scripture Proper Names;* a new list of *Proper Names for Males* and *Females;* a valuable list of *Abbreviations;* a *New* and *Enlarged Dictionary* of the English language, wherein are to be found about *ten thousand words* in common use, that are not to be met with in any other similar work; and a list of *Morals* and *Maxims,* alphabetically arranged.

Part II. The *New Universal Gazetteer,* or *Geographical Dictionary;* containing a description of continents, nations, republics, empires, kingdoms, provinces, cities, towns, villages, fortifications, seas, harbors, rivers, lakes, canals, rail roads, mountains, capes, &c., of the *known world;* with notices of each country, relative to government, laws, religion, manners, customs, agriculture, manufactures, commerce, curiosities, latitudes and longitudes of places, distances, recent discoveries, and historical events: *Balbi's Population Table* of the *World;* the *Complete Census of the United States,* by states and counties; the number of representatives and electors from each state; the population of the different tribes of Indians, in the several states and territories of the United States; of the *West India Islands;* of *China,* by provinces; of *Great Britain* and *Ireland,* by counties; of *France,* by departments; a comparative view of the principal cities in the United States; population of the most important towns, villages, seats of government, and religious denominations in the United States; population of the principal cities and towns in Europe; statistical view of the commerce and navigation of the United States; amount of exports of the growth, produce, and manufacture of the United States, and of goods, wares, and merchandise imported into the United States; commerce of each state and territory of the United States; statement of the number of vessels, with the amount of tonnage, and the number of seamen employed in navigating the same, for the year ending the 30th September, 1831; the heights of mountains; lengths of rail roads, in the United States, with the distances from the capitals of each state and territory to Washington City, and from each other.

Part III. A *Dictionary of Law Terms;* a *Compendious Classical Dictionary;* and an analysis of *Chronology and History,* wherein are narrated the most important events which have transpired in the world, with brief *Biographical Sketches* of conspicuous men and women; with an *Appendix,* containing a succinct account of the most important events in the *History of the United States;* the *Declaration of Independence,* with a brief *Biography of its Signers; Articles of Confederation;* the *Constitution of the United States,* with the several amendments; *Washington's Farewell Address; Chronological Table of Treaties* between the principal nations, with notices of *wars,* and other events, with which they are connected, from the beginning of the fourteenth century to the end of the last session of Congress; an account of the *Cholera,* from its first appearance in 1345, to the present time; history of the various *Plagues, Earthquakes, Fires,* and *Floods,* which have visited the earth; an account of Navies, Universities, a Chronological History of *European Sovereigns* from the time of Charlemagne to the present time, Rates of Postage, and a list of *Animal, Vegetable,* and *Mineral Productions,* with the names of the countries producing them.

The English compilation, which afforded the plan and much of the material of Mr. Conner's improved and adapted book, has been favorably noticed, and much esteemed and sought after. A more compendious and comprehensive manual of practical information, than the American improvement, is not to be found; and we think great reliance may be placed upon the faithful accuracy of the work.

NOTICE.

CHRIST CHURCH EDUCATION SOCIETY.

A sermon will be preached on Sunday Evening, 18th instant, by the Rev. Mr. Richmond, at Christ Church, and a collection taken up on behalf of the Education Society of that Church. Services will commence at 7 o'clock.

November 17.

INTELLIGENCE.

Ordination.—In Ascension Church, in this city, on Friday morning last, Mr. James T. Johnston, Mr. Jesse Pound, Mr. Robert Davies, and Mr. James Sunderland, were admitted to the holy order of Deacons, by the Rt. Rev. Benjamin T. Onderdonk, D. D., Bishop of this Diocese. Morning prayers were read by the Rev. Lewis P. Bayard, and the Lessons of Scripture by the Rev. Thos. Breintnall. The sermon was preached by the Rt. Rev. Charles P. McIlvaine, D. D., Bishop of the Diocese of Ohio. Messrs. Pound and Davies were formerly of the Methodist denomination, and Mr. Sunderland of the Baptist.

Consecration.—A beautiful edifice, called Grace Church, was consecrated at Providence, on Wednesday, by Bishop Griswold, and the Rev. John A. Clark is to be instituted Rector of the same, this morning, (Nov. 16.) The church is stated to be in a flourishing and prosperous state, and possesses a fine toned organ.—*N. Y. Gaz.*

Missionary Meeting.—On Monday evening last a meeting was held in St. Stephen's Church, in this city, to aid the Domestic and Foreign Missionary Society in their operations in the Valley of the Mississippi. The meeting was opened with prayer, by the Rev. Dr. Bedell. Rev. Dr. Montgomery stated the purposes for which the meeting was called. Some very interesting statements of the wants of the West were made by the Right Rev. Bishop Smith, of Kentucky, and by the Rev. Mr. Weller, of Tennessee. These statements were well calculated to excite the interest and sympathy of the privileged Christians of this place in regard to the wants of their western brethren. The Rev. Drs. Bedell and Montgomery afterward pressed upon the congregation the duty of assistance in this important cause.

The evening was unpleasant and the congregation small, yet the collection amounted to more than one hundred dollars. There is every thing now in the prospects of our Western Dioceses to encourage liberal efforts on the part of the friends of the Church in this quarter.—*Episcopal Recorder.*

Death of Sir Walter Scott.—This really eminent man died at Abbotsford, Scotland, on the 21st day of Sept. last. He had for some time been sinking under the effects of palsy, and was taken from earth only when "it was no longer desirable that the ruined clayey tenement should imprison its immortal tenant."

Dr. Spurzheim.—This distinguished individual, whose fame is spread over all Europe and America, expired in this city, about 11 o'clock on Saturday evening, Nov. 10th.

He arrived, as nearly as we can recollect, at New-York in the month of September, and soon after repaired to Boston, where he commenced an interesting course of lectures on phrenology, which were not completed when indisposition obliged him, very reluctantly, to keep his room. For about eighteen days he has been gradually sinking; and though he was not thought by physicians to be in a dangerous condition at first, the symptoms finally became deeply alarming,—and as predicted by the profession, have carried a great man prematurely to the grave.—*Boston Atlas.*

Growth of Schism.—The Cumberland Presbyterians now number between 24 and 26 Presbyteries, and 4 Synods, and four years since organized a General Assembly which held its last annual meeting in the city of Nashville, Tennessee.

Emigration.—The following curious plan of emigration is stated by the Stutgard Universal Gazette of the 2d of September, to be in agitation in the South-west of Germany. A number of liberal persons, disappointed in their hopes of enjoying liberty at home, are organizing an association for the purpose of removing to this country. On the supposition that 60,000 free inhabitants are required in order to entitle a territory to admission into the Union as a State, it was determined to collect that number of emigrants, before their design of emigration should be carried into effect. The same paper adds, that the plan was so popular in Germany, that no doubt was entertained of its final success.

Thanksgiving.—Governor Peters, of Connecticut, has appointed Thursday, the 29th inst., to be observed throughout that State, as a day of thanksgiving, prayer, and praise; and requests "the people of all denominations, with their teachers, to assemble at their respective places of public worship, and to offer their sincere and humble adorations to Almighty God, rendering unfeigned thanks for all his mercies to an offending world; still sparing the people and governments, whilst the measure of their transgressions is full, and overflowing; to our nation and state for the unnumbered blessings vouchsafed to them: and especially to this State, (Conn.) for the manifestations of his power, in the preservation of the lives of the people, while the pestilence passed through the land.

Missionary Society of the Reformed Dutch Church.—Receipts from April 26, 1831, to Oct. 2, 1832, $3,540 43—Expenditures $3,064 63.

Geology of Tennessee.—Dr. G. Troost, who was some time ago appointed geologist of Tennessee, by the Legislature of that state, has made a report in part of scientific surveys made in the county of Davidson. Having been read before the House of Representatives, it is to be published in a suitable form, with engraved maps and illustrations. When the whole work for the state shall have been completed in the same manner, a mass of information, scientific and practical, will be imbodied, to which it is said no other state can present a parallel.* Dr. Troost proposes, in addition to the geological description of the strata which composes the soil of Tennessee, and their organic fossils, to give an accurate mineralogical detail of the same, with an examination of all the "accidental" minerals which may occur.—*Bost. Rec.*

[* Professor Hitchcock's Survey of Massachusetts was published some months since so far as "economical geology" is concerned, and what remains is we believe nearly finished.—*Vermont Chronicle.*]

Universalists in New-England.—The whole number of Universalist Clergymen in New-England at the present time, in fellowship with the General Convention of Universalists, is about 115. This is asserted from the best calculation we are able to make from the means in our possession. Massachusetts, 42; Vermont, 20; New-Hampshire, 12; Maine, 26; Rhode-Island, 3; Connecticut, 12.—Total 115.

There are about 12 calling themselves *Restorationists,* who are not in fellowship with the General Convention.—*Bost. Rec.*

Valley of the Mississippi.—Mr. Tann of Philadelphia has lately given to the public a very convenient book, called "View of the Valley of the Mississippi; or the Emigrant's and Traveller's Guide to the West." It contains a great amount of such information as intelligent travellers and emigrants want, brought within reasonable compass, judiciously arranged, and illustrated with maps, &c. The author was born in the West, has travelled much there and in other parts of the country, and is a gentleman whose intelligence, fidelity and judgment entitle him to confidence.—*Ib.*

Presbyterian Education Society.—At the late quarterly meeting of the Board of Directors of this association, (quarterly) appropriations to the amount of $3,954 were made to young men as follows:—

	Former Benef.	New Benef.	Total.	Amt. Appro.
10 Theo. Sem.,	34	3	37	$661
9 Colleges,	47	5	52	1,194
33 Academies,	79	29	108	2,099
52	160	37	197	3,954

Book Trade in England.—About 1500 volumes of new publications (exclusive of reprints, pamphlets, and periodical publications not in volumes) are annually produced in Great Britain; and estimating the average impression of each volume at 750 copies, we have a grand total of 1,425,000 volumes; the value of which, if sold at an average publication price of 9*s.* a volume, would be 506,250*l.*

Among the works announced as in the progress of publication in England, is a History of the Revolution in England in 1688. By the Right Hon. Sir James Mackintosh, 1 vol. 4to.

ACKOWLEDGMENTS.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Prot. Epis. Education and Missionary Society acknowledges the receipt of the following sum, viz:—

Missionary Disposable.

1832
Nov. 12. From "an aged member of the Church," per Mr. Thomas N. Stanford, $20 00

Benjamin M. Brown, *Treasurer.*

Nov. 15, 1832.

BISHOP ONDERDONK SCHOLARSHIP.

1832.
Nov. 15. Deposited at the Press to the account of this Scholarship, - - - - - - - $10 00

PRESS DEPOSITORY,

No. 46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending November 15th, from the following persons, viz:—

James T. Barclay.—Marshall & Brown.—G. C. Spruceill.—C. James—C. F. Livingston.—H. Wheaton.—Lucius N. Gridley.—G. C. Grundy.—Venerable Archdeacon Wix.—Rev. O Clark—E. Platt.—Brown, Shattuck & Co.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending November 15th, to the following persons, viz:—

Rev. Orange Clark, Delhi, care of Pennefield, Day & Co., Catskill, via ———.—Van Loan & Co., N. Y.—Venerable Archdeacon Wix, St. John's, Newfoundland, one parcel, per schooner Edward.

MR. GRIGG'S SERMON.

The Mighty Hand of God. A Sermon by the Rev. John Grigg, A. M., Rector of Trinity Church, Athens. For sale at the Press.

STANDARD PRAYER BOOK.

The Press have now on sale variously bound copies of the *new edition* of the Book of Common Prayer, lately adopted by the General Convention as the standard by which future editions are required to be corrected. It is of the *Royal Duodecimo* size, on fine paper, of a large and clear type, and with an unusually wide margin.

Nov. 15.

LINES.

"The night cometh, when no man can work."

When the bright sun that gilds my days
Stoops toward the chilling western wave,
Lord of the skies! no tempest raise
To cloud the evening of the grave.

But there let resignation spread
The hues of summer's parting day:
And faith, like eve's pale planet, shed
From heaven a consecrated ray.

Let hope the evening rainbow's eyes
To deck that hour of sunset borrow,
Whose every tint that lights the skies,
Gives earnest of a brighter morrow. B. I. W.

British Magazine.

[A Bazaar Committee of St. John's Church, Newfoundland, had, during the last summer, resolved to appropriate the proceeds of their approaching bazaar to the purchase of a church organ, for their own place of worship. The popularity of the object occasioned unusual exertions in making up articles for sale. In the mean time the *church* at Harbor Grace was *commenced;* and it was resolved to devote their funds to aid in *rebuilding that.* The change of purpose occasioned the following.]

THE RELINQUISHED ORGAN.

What, though the choir no pealing organ lead?
Yet may devotion gain her endless meed;
The storied glass, the screen, the vaulted aisle,
To raise the soul to pious mood may fail;
Passion's wild tumult may the bosom rend,
While at the gorgeous fane the knee may bend.

Know you from whom yon angel bore but now
The welcome incense of a heaven-breath'd vow?
Knew you, from out that seeming suppliant crowd,
To whose request God's gracious ear was bow'd?
Which prayers—*whose* praises, were accepted best?
While with the "idle word"[*] were class'd the rest?

All to our ear may in one note combine,
Yet various be the moods in which they join;
From matted couch, or from the couchless cell,
May rise the prayer Jehovah loves so well,—
While from yon pageant band who chant His name
In full hosannas 'neath the gilded frame,
None may be touch'd with the pure altar's flame.

Yet comes a day—to-morrow it may dawn!
From every heart the veil shall be withdrawn:—
Will sighs avail thee then, from hearts unmoved?
Will cherish'd sins in *other* men reproved?
What, in that day, shall have the better part?[†]
The mute respond,—the amen of the heart,—
The stifled groan,—the unobtrusive sigh,—
The publican's lament,—his earth-fix'd eye,—
The will to follow Christ through cross and scorn,—
The will to soothe the woes by others borne;
The will to own God *in His secret ways,*—
Call they forth mourning,—or the songs of praise?

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[*] Matt. xii. 36.

[†] Luke x. 42.

ECCLESIASTICAL.

BISHOP GLEIG: CHURCH PRINCIPLES.

The Difference between Primitive and Modern Liberality of Principles; exhibited in a Farewell Sermon, preached in the Episcopal Chapel, in Stirling. By George Gleig, LL. D., F. R. S. E., F. S. S. A., Honorary Associate of the Royal Society of Literature, and Premier Bishop of the Scottish Episcopal Church, Edinburgh: Oliver and Boyd, and Bell and Bradfute, and C. J. G. and F. Rivington, London, 1832.

The farewell sermon, of which we place the title at the head of this article, is associated with circumstances of a character calculated to awaken interest, and to demand respect. We trust, even amidst the liberalism of the present age, that the dissolution of that sacred tie which unites the clergyman with his flock, and involves so many awful responsibilities on either side, will not be altogether regarded with contempt; and that above half a century of faithful and distinguished service will be allowed to establish some claim upon public notice and gratitude. The sermon is the valedictory address of a veteran, who, we learn, relinquishes up his charge only when growing infirmity, and the attacks of disease, had incapacitated him from performing its duties any longer. Bishop Gleig has been "spent" in the service of his Master. He is now in his seventy-ninth year, and, as he states in his sermon, he takes leave of his flock at Stirling on the "forty-fourth anniversary" of his appointment to that Church. He has been in orders about fifty-seven years,—consistency, and firm adhesion to principles, when once conscientiously adopted, seem to have been qualities which have descended to Bishop Gleig from his family, who suffered, with many others, from their unshaken attachment to the Stuarts. Having completed his education at the King's College, at Aberdeen, he took holy orders in the Episcopal Church of Scotland cheerfully, and maintained her principles fearlessly when she lay under the ban of political persecution. The cause which in early life he had thus embraced, he continued in maturer years to maintain with unabated constancy and vigor. Through evil report and good report he has steadily opposed the fretful spirit of innovation, and the conceit of modern "intellect," which presumes that religion, like an art or science, is to be modified and improved by the discoveries of projectors, and that whatever is ancient must be defective. He maintains that the standard of apostolic practice, and the principles of revelation, are the only safe foundation for building up systems of discipline, or hopes of salvation.

He fearlessly condemns the loose notions of Christian Communion, which lead men in the present day to change their tenets and religious profession with as much indifference as they would change their coats. The following extract from his farewell sermon, gives a description of his own practice, when such characters have come under his cognizance.

"There are, I believe, in this country, men who, living decent lives, and occasionally frequenting some place of public worship, declaring themselves, at the same time, to be members of no particular Church or Communion, and professing to think it of no importance to be of any, are yet called Christians; though I know not how they can consider themselves, or be considered by others, as the disciples of that Master who daily added to the Church such as should be saved. Others again there are who attend some place of public worship, that they may have the pleasure of listening to a popular preacher, and likewise get their children baptized, or, as they sometimes say, *an indelible name impressed on them*, who, when they conceive some prejudice against their minister, leave the Communion in which they had been educated, and apply to be admitted into another, of which they had hitherto, perhaps, cherished the very worst opinion. Such applications, when made to me, I have uniformly refused; but when a serious person, who has really been perplexed by the variety of sects into which the professed disciples of Christ are unhappily divided, hath consulted me on the subject, I have taken some pains to explain to him the constitution of the Church as founded by Christ and his apostles; to distinguish between what, being essential to it, cannot be changed; and what may be introduced to facilitate the practice of its discipline, according to the ever-changing manners of mankind; to show to him what is meant by its unity, and how all the variety of local churches, which are sound in the faith, and derive their constitution from the apostles, constitute the *one* holy Catholic Church, in which we profess to believe when we seriously repeat the creed; and I have seldom failed to set the sincere mind at peace."

In the literary world Dr. Gleig has also occupied a prominent station, and been an effective and distinguished laborer. He was the associate of Dr. Stuart, Dr. Gregory, and other eminent characters. He edited the thirty-first edition of the Encyclopedia Brittanica, and wrote several portions of its supplementary volumes. The articles "Languages," "Metaphysics," "Grammar," "Theology," proceeded from his pen.

In the departments more immediately connected with his own profession, the evidences of his diligence and ability, are various. In 1806 he published a volume of sermons. To the British Critic he was a regular contributor, and wrote several papers in the early numbers of the Antijacobin.

His last work, which bears the stamp of unabated earnestness and ability in his vocation, is entitled "Directions for the Study of Theology, in a series of letters from a Bishop to his Son."

On the retirement of such a man, in the 79th year of his age, and when infirmity and the actual attacks of disease have shaken his bodily powers, no reproach can be offered. His flock, however they may regret the loss of his services, must acknowledge that he has "fought the good fight, and finished his course." We hope he will not have run in vain, but hereafter receive from the Master whom we serve, the "crown of righteousness," which is laid up for "all them that love his appearing."—*British Magazine.*

THE MINISTRY.

The most important features in the provision which a merciful God has made, for the maintenance and propagation of the truth of the Gospel, are the institution of a visible Church and the appointment of a standing ministry,—of an order of men peculiarly set apart, to preach the word, administer the sacraments, and oversee the spiritual state of the brethren.

The Holy Spirit, it is true, does not confine himself to any particular mode, or instrument, in his operations on the heart: various are the means he continually employs to confirm the weak disciple, alarm the careless professor, and awaken the hardened sinner. Still if the testimony of experience be admitted, the labors of the Christian minister have at all times been blessed with the greatest measure of success, in enlarging the fold of the great Shepherd, and reclaiming the wandering sheep. So necessary indeed does such provision seem to the very existence of the Church as a visible society, that the spiritual wants of men must have compelled them to have had recourse to it, although there had been no positive nor divine appointment. There have certainly been found some enthusiasts in different ages of the Church, who have deprecated the instruction of any set of men as derogating from that general outpouring of the Spirit, which the prophets represent as the glorious feature of the kingdom of Messiah. Almost all Christians, however, are unanimous in their opinion of the necessity and advantage of Church union, and a regularly ordained ministry. With them the question is not, whether any ordination be necessary, but what ordination can claim the sanction of primitive and apostolic authority. The great Head of the Church, however, did not leave this advantage and necessity to be collected from the result of experience alone. He himself, after earnest prayer, chose a few out of many disciples, as the builders up of his future Church, and consecrated them to the work of the ministry by the most solemn ordination. This commission he afterward renewed before he left the world, adding a gracious promise to be with them by the blessing of the Spirit, to the end of time. To these chosen apostles their Lord delegated the power of choosing others as fellow laborers with them —"As my Father hath sent me even so send I you." Invested thus solemnly with this authority, they first chose Matthias into their number, and afterward, when the field of their labors was extended, they ordained elders in every Church, for the work of the ministry, for the perfecting of the saints, for the edifying of the body of Christ. And as St. Paul, by the imposition of his hands, set apart Timothy in a particular manner, to oversee the Church in Ephesus, and Titus in Crete,—so we also believe the other apostles delegated, to certain fit and faithful men, the commission to send laborers into the harvest of the Lord:[*]—we believe that this was a peculiar privilege not possessed by others, nor, as history shows, ever exercised by any, but these successors of the apostles, till the Church of Geneva, at first from necessity, and afterward from, (as we conceive,) an erroneous view of Scripture, substituted for the Episcopal, the Presbyterian form of government.[†] But without passing any further opinion upon those other national Churches, who have seen fit to depart from what we conceive to have been the primitive order, we should never cease to rejoice that we have been called to the ministry by a Church that has ever continued, as well apostolic in government as Scriptural in doctrine. But while we do so rejoice let it be with trembling—how can it ever be otherwise? Can we forget what a precious charge is intrusted to us,—the souls of men, "whom Christ bought with his death, and for whom he shed his blood?"[‡] Can we fail to remember that if we depend merely on the authority of our office, however great, and however acknowledged, we grossly deceive ourselves? Men will despise us, unless they perceive that we are anxious to be ourselves "examples of believers, in word, in conversation, in charity, in spirit, in faith, in purity," "giving attention to reading, to exhortation, to doctrine."[§] But it is not only personal contempt that would follow pastoral neglect—we thereby endanger the souls of our flock as well as our own. It is truly a most momentous consideration for a minister, that so much depends upon the honest discharge of that duty which devolves upon him as "a steward of the mysteries of God;" that interests of such magnitude, as the eternal condition of immortal beings, may be affected for good or for evil by his labor. For is it too much to affirm that a material difference is soon perceptible in the same, or different congregations, according to the different characters of the ministers appointed to watch over them? As a general truth is it not undeniable, that the spiritual state of the flock will soon testify with tolerable accuracy, whether their preacher has alarmed their fears, and roused them by his faithful expostulation to set about the great work of salvation in earnest, or only flattered that fatal peace, in which the soul is ever too prone to slumber?—Cartwright's *Visitation Sermon.*

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[*] Thus Mark was left at Alexandria by St. Peter; Polycarp at Smyrna, by St. John.

[†] See the preface of Jeremy Taylor's "Episcopacy Asserted," also, sections 14, 15, 16, 18, 35, 37, 51, &c.

[‡] Ordination service.

[§] 1 Timothy iv. 12, 13.

PRACTICAL.

MELANCHOLY AND ITS CAUSES.

A destitution of *moral* culture affords the most striking proof of the fact, that *the improvement of a part of our powers, with a total neglect of others*, is productive of a desponding and melancholy frame of spirit which deprives the soul of its joy, and the world of the usefulness of the soul. Every one knows that mere intellect is nugatory, and may be improved to any degree of refinement without elevating the affections or chastening the heart. Every one knows, also, that conscience, though an original, is still an improveable principle,—a principle which, left without culture and without exercise, like every other object in the universe of God, runs to waste and suffers the loss of its energies. The man, therefore, who possesses intellectual refinement, but whose heart has never been trained to virtue and religion, cannot choose but be wretched. A world like ours, where the aggregate of suffering is so large, in addition to which, one half mankind, through error or malice, are sedulously employed in procuring misery for themselves and others:—I say, such a world as this, at once groaning through millions of voices, and bleeding at as many wounds, affords but a pitiful solace to the heart which has not learned—"The man who would be happy must be good." To the man whose being is distorted by neglect of moral culture, what does this life present? He may hunt for wealth; and ere long, his sordid soul will grudge his care-worn carcass the expense of a grave. He can enter the arena of life and toil for a name; but his soul, under the corrodings of emulation, envy and malice, will soon learn the bitterest of lessons, to distrust others, and despise itself. He may pursue the phantom of pleasure, and indulge in the gratifications of sense, till his frantic spirit gnaws the bands of society which impose restraints on his inordinate passions! Again the question returns upon us, where is such a man to look for solace? What is he to expect but dejection? And if these views be philosophically correct, has not Dr. Young rightly affirmed, "'Tis impious in a good man to be sad?"

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In order to the happiness of beings constituted as we are, three conditions are essential. Their hopes must terminate on some object which is beyond the influence of change or alteration. 2d. Their objects of desire must not be, in their nature, at war with the foundation of their hopes. 3d. And it must be utterly impossible that they should ever arrive at a state of absolute rest. These three conditions being fulfilled, from the nature of the soul itself, happiness is the necessary result. But when either circumstance is wanting, misery is inevitable. I am aware that poets have sung of an elysium of inaction, and philosophers have reasoned on the bliss of supineness. I am aware, moreover, that this sluggish doctrine of the stoics has been so heartily seconded by the sloth of our natures, that Christians have imagined to themselves a heaven of apathy and utter freedom from care. But such a sentiment, alike outrages the principles of sound philosophy, and the maxims of common sense. So long as the soul remains a soul, it must be active or miserable. Enlarge its capacities and powers to an equality with angels, and deprive it of the constant exercise of its energies, and you entail upon it a curse which has no parallel. This truth, abundantly proved in theory, is amply attested by universal observation and experience. It is an old proverb, that the slothful and indolent are the wretched and dependent. It follows, then, that the only appropriate—nay, the only safe business of the soul is adoration toward God, and benevolence toward man; since this is the only work which can never be accomplished, and which will eternally be due.

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How widely dissimilar the condition of that soul, whose hopes take hold on immortality; whose affections harmonize with the foundation of its hopes, and the objects of whose pursuit ensure it unending activity! The one has in prospect a few brief hours of various restlessness, gradually dying into an immortality of gloom: while sadness itself of the other, ("for every eye must sometimes weep,") plumes its wings, and points it to the skies. The calamities of earth often bring tears from the eyes of the good man, and oftener still, his own aberrations from duty cause his soul to retire into her chambers and weep; but such tears are the necessary dew to nourish the tender plants of joy, without which they would wither and die. Such is the contrast between the two on earth; and I have often thought that, in their death, men of splendid talents, but without goodness of heart, resemble those phosphorescent animals which inhabit the depths of the ocean. The very light which they emit marks them a prey to others, and afterward their shining is for ever put out; while the souls of those who have lived to bless mankind, seem to me like those stars, which, astronomers assure us, continue to send their gentle beams to the earth, for ages after their Creator has summoned them to the far-off chambers of distance, to guild some other orbit and grace some nobler system.

Vermont Chronicle.

DEVOTIONAL.

THE FIRST-FRUITS OF THE SPIRIT.

Our foretastes of the heavenly blessedness, nearly resemble the blessedness and enjoyments of the heavenly world.

The divine perfections. First, In heaven there is a near view of God in his glories, with such a fixed contemplation of his several perfections, as draws out the heart into all correspondent exercises, in an uncommon, transcendent, and supreme degree. It is described as one of the felicities of heaven, that *we shall see* God, *Matt.* v. 8.; that we shall behold him *face to face*, and not in shadows and glasses; 1 *Cor.* viii. 12. Let us exhibit some particulars of this kind, and dwell a little upon them in the most easy and natural method.

In heaven the blessed inhabitants behold the *majesty* and *greatness* of God in such a light as fixes their thoughts in glorious wonder and the humblest adoration, and exalts them to the highest pleasure and praise. Have you never fallen into such a devout and fixed contemplation of the majesty of God, as to be even astonished at his majesty and greatness, and to have your souls so swallowed up in sight, that all the sorrows and the joys of this life, all the business and necessities of it have been forgotten for a season,—all things below and beneath God have seemed as nothing in your eyes? All the grandeurs and splendors of mortality, have been buried in darkness and oblivion, and creatures have, as it were, vanished from the thoughts and have been lost, as the stars die and vanish at the rising of the sun, and are no more seen.

In heaven there are such blessed and extensive surveys of the *infinite knowledge of* God, and his amazing wisdom discovered in his works, as makes even all their own heavenly improvements in knowledge and understanding to appear as mere ignorance, darkness, and folly before him. In such an hour as this is, the holy angels may charge themselves with folly in his sight, as he beholds them in the imperfection of their understanding. Now, have you never been carried away in your meditations of the all-comprehensive knowledge of God, to such a degree as to lose and abandon all your former pride and appearances of knowledge and wisdom in all the native and acquired riches of it, and count them all as nothing in his sight? Have you never looked upward to the midnight skies, and with amazement sent your thoughts upward to Him who calls all the stars by their names, and brings them forth in all their sparkling glories,—who marshals them in their mighty ranks and orders; and then stood overwhelmed with sacred astonishment at the wisdom which made and ranged them in all their proper situations, and there appointed them to fulfil ten thousand useful purposes, and that not only toward this little ball of earth, but to a multitude of upper planetary worlds? Have you never inquired into the wonders of his wisdom, in framing the bodies, the limbs, and the senses of millions of animals, birds, and beasts, fishes and insects, as well as men, all around this globe; and who hath framed all their organs and powers of nature, with exquisite skill,—to see and hear, to run and fly and swim, to produce their young in all their proper forms and sizes, furnished with their various powers, and to feed and nourish them in their innumerable shapes and colors, admirable for strength and beauty? And have you not felt your souls filled with devout adoration at the unspeakable and infinite contrivances of a God.

And not only his works of creation, but of his providence too, have afforded some pious souls such devout amusement. What astonishing wisdom must that be which has created mankind on earth near six thousand years ago, and by his divine word in every age continues to create them, or give them being with all the same natural powers and parts, beauties and excellencies! That he hath wisely governed so many millions of intelligent creatures, endued with a free will of their own, to choose or refuse what they will or will not do, and hath managed this innumerable company of beings in all ages, notwithstanding all their different and clashing opinions and customs, their crossing humors, wills, and passions, in endless variety, and yet hath made them all subservient to his own comprehensive designs and purposes through all ages of the world, and all nations of the earth! What inconceivable wisdom is that which hath effectually appointed them all to centre in the accomplishment of his own eternal counsels! And with what overwhelming amazement will this scene appear, when he shall shut up the theatre of this earth, and fold up these heavens as a curtain, and this visible structure of things be laid in ashes! What an astonishing view must this be of the all-surveying knowledge, all-comprehending wisdom of a God, and with what holy and humble pleasure must the pious soul be filled, who takes in and enjoys this sense of infinite varieties and wonders! How near doth such an hour approach to the bliss of heaven, and the raptures of contemplation which belong to the blessed inhabitants of it.

I might add something of the *almighty power* of God, in his creation and government of the world, in his kingdoms of nature and providence. Did not the angels rejoice at the birth-day of this universe, and *those morning stars shout for joy* at the first appearance of this creation? And what the inhabitants of heaven make their song, may not a holy soul be entertained with it even to ecstacy and rapture? I behold, says he, in divine meditation, I behold this huge structure of the universe rising out of nothing, at His command; I behold the several planets in their various orders set a-moving by the same word of power. With what delightful surprise do I hear him pronouncing these words, *Let there be light,* and lo, *the light appears?* Let there be earth and seas; let there be clouds and heavens; let there be sun, moon, and stars, and lo, the heavens and the dry land, and the waters appear,—the clouds and the stars, in their various order and situation, and all the parts of the creation arise, all replenished with proper ornaments and animals, according to his word. At his command nature exists in all its regions with all its furniture; the beasts, and birds, and fishes, in all their forms, arise, and at once they obey the several almighty orders He gave, and by the unknown and inconceivable force of such a word, they leap out into existence in their thousand forms.

Again, what divine pleasure it is to hear a God beginning the work of his providence, and speaking those wondrous words of power to every plant and animal, "Be fruitful, and multiply, and replenish the earth;" and lo, in a long succession of near six thousand years, the earth has been covered all over with herbs and plants, with shrubs and tall trees, in all their beauty and dimensions. The air hath been filled with birds and insects, the seas and rivers with fish, and the dry land with beasts and men even to this present day. When all this philosophy is changed into devotion, it must also be transformed into divine and unutterable joy.

Nor are these things too low and mean for the contemplation of heavenly beings: for God is seen in all of them; there is not a spire of grass but the power and wisdom of a God are visible therein. And it is certain the heavenly beings must be sometimes employed in the contemplation of many of these lower wonders. The plants and beasts in desolate regions where no man inhabits, and in distant and foreign oceans and rivers, where the fishy shoals in all their variety and numbers, in all their successions and generations, for near six thousand years, were never seen nor known by any of the sons of men; these seem to have been created in vain, if no heavenly beings are acquainted with them, nor raise a revenue of glory to Him that made them.

This almighty power, therefore, which made this huge universe, which sustains the frame of it every moment, and secures it from dissolving; this power, which brings forth the stars in their order, and worms and creeping things in their innumerable millions, and governs all the nations of them to the purposes of divine glory, must needs affect a contemplative soul with raptures of pleasing meditation; and in these sublime meditations, by the aids of the divine Spirit, a soul on earth may get near to heaven. And with what religious and unknown pleasure, at such a season, doth it strike its own being, as it were, into an atom, and lie in the dust and adore!

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